

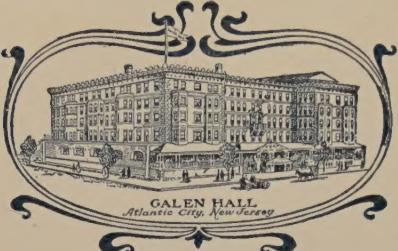
THE SPIRIT OF MISSIONS

DECEMBER 1908



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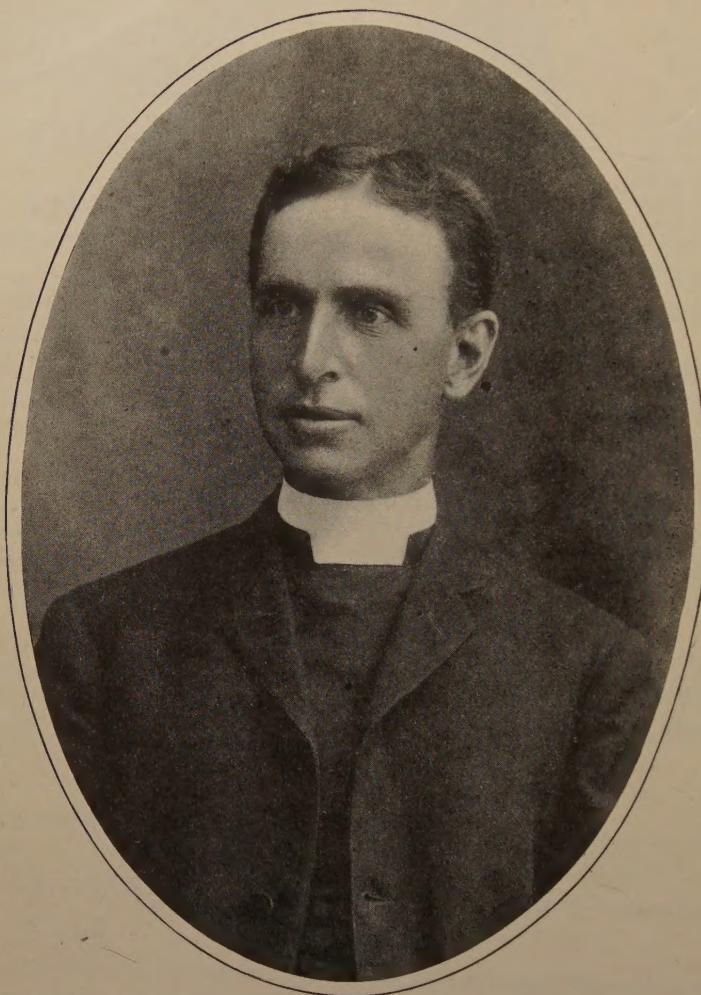
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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is of great importance to give the exact title of the Society, thus:

I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK in AFRICA," or "FOR WORK in CHINA," etc.



EDWARD JENNINGS KNIGHT
BISHOP OF WESTERN COLORADO
DECEMBER 19TH, 1907—NOVEMBER 15TH, 1908

See page 916

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXIII.

December, 1908

No. 12

THE PROGRESS OF THE KINGDOM

LESS than eleven months of fruitful episcopal work closed on November 15th, when Bishop Knight, of

Bishop Knight of Western Colorado was called to the Life Eternal. Elsewhere in this issue

Bishop Spalding, his intimate friend and predecessor in Western Colorado, gives some account of the notable achievements of that brief episcopate. Bishop Knight was truly an apostolic pioneer. He would build on no other man's foundation, so, while he gave careful heed to the larger places, where the Church was already established, he made it his high duty and privilege to reach out to the settlements and ranches where little or nothing was being done. Many of the places where he established regular services had, previous to his coming, no regular, and many not even irregular, ministrations from any Christian body. With tempered zeal and trained energy he went from place to place as the ambassador of his Master. Wherever he came it was with a message of love and hope. No one was so lowly as to be beneath his care; no one so far away that he was unwilling to give the time and strength to carry the message and ministrations of the Church. A mountain was merely a natural barrier to test one's mettle; a desert was a challenge if

beyond its arid miles there was some one who needed help to live as God's child.

Glenwood Springs, the growing mountain town, which he made his see city, soon felt the power of Bishop Knight's personality. The *Glenwood Post* wrote: "Bishop Knight is dead. No announcement could have brought greater sorrow to our people. Although he had been a resident of our city but a few short months, and much of that time was spent visiting the different churches of Western Colorado, he had, by his noble manhood, won the affection of men in all walks of life."

The Bishop of All the People fulfilled to a remarkable degree the prophecy of Bishop Spalding, the

preacher at his consecration, that he would be the bishop of all the people. "The Church does not exist for herself," said the preacher, "She can only save herself by losing herself. In the House of Bishops, when the proposal was made to appoint a special bishop for one of these new districts, one bishop objected on the ground that there had been but 250 confirmations in a year, and that a bishop could do that in a week, and have nothing else to occupy him for the rest of the year! That is not the manner of bishop we hope to make here-

to-day. We consecrate you, my brother, and send you forth into your district to be the bishop of every city and every town and every settlement; of every school and every hospital; of every lodge and every union; of all social life and political life, of family life. All are yours. You must live for them, you must die for them, and you must bring to them all the strength and all the vision and all the high motive that Christ can give." How well Bishop Knight fulfilled that commission the record of his brief episcopate abundantly shows.

It is to be hoped that the House of Bishops will meet at an early day to fill the vacant bishoprics of Wyoming and Western Colorado. The policy of the Richmond General Convention was one of expansion and progress as evidenced by the division of territory in the Rocky Mountain region and the election of four additional bishops. Unless the House of Bishops, which alone has authority to elect for vacant missionary districts between the sessions of the General Convention, acts speedily, there is danger that the aggressive policy of the Convention may fail of full expression.

FOR years people acquainted with conditions in China have been speculating as to what would happen when the empress dowager died. Last month, almost without warning, came the news first of the

*The Death of
China's
Emperor*

serious illness and then of the death of the aged dowager and of the young emperor, whom she had practically de-throned. The Chinese government and people seem to have passed through the crisis exceedingly well. Even before the announcement of the deaths of the rightful and actual rulers, imperial edicts from the palace at Peking made provision for the succession to the throne. There have been local disturbances in some parts of the empire, but apparently absolutely no concerted effort has been made to substitute a reigning family of

purely Chinese origin for the present Manchu dynasty. The appointment of Pu Yi, a child of three or four, as emperor, and of Prince Chun, a rather weak man of thirty, as regent, indicates that the real power of government will be exercised by the group of palace officials who happened to be dominant when the empress dowager died. So far as this insures the continued influence of Yuan Shih K'ai, it would seem to be advantageous for China and favorable to the progress of international relations.

*Ten Eventful
Years*

The reign of Kuang Hsu, especially during the last ten years, has been marked by several striking events and by a measure of progress toward reform larger than that seen in any other one hundred years of China's history. Just ten years ago the emperor either became so convinced of the necessity for great national reforms, or found himself under such irresistible pressure, that he issued a series of imperial edicts providing for sweeping changes. Their uncompromising character proved the undoing of the reform party. K'ang Wei, who, more than any other individual, had won the confidence of the emperor and who had given practical expression to the suggestions for reform, was obliged to flee from Peking. The empress dowager stepped in, proceeded promptly against the reformers and made the emperor a virtual prisoner in his palace and a mere figure-head in his government. Resulting partly from this series of events and partly from the territorial aggressions of foreign powers between 1895-1899, came the Boxer outbreak of 1900. It was the last formidable demonstration of ultra-conservative China. Within a year even the empress dowager was found moving toward reform, as evidenced by the imperial edict abolishing the old style literary examinations and substituting examinations in so-called western subjects and conducted along western lines. The forces of reaction and un-

progressiveness in China never received a harder blow than that, for it struck at the root of the system which bound China hopelessly to the past, trained her officials to follow slavishly the ideals of 2,000 years ago and successfully stifled any effective dissatisfaction with the existing regime. Then followed at intervals the ambitious scheme of government education, the edict against foot-binding, the encouragement given to the education of young women, the edict against the use of opium and the attendant efforts to regulate and restrict its sale and, finally, the announcement of the possibility of a constitutional government. It may be admitted that, judging the situation by our western standard, comparatively little has been accomplished along any of these lines. Viewed from the strongholds of China's conservatism, a revolution has been inaugurated.

The Service of Christian Schools

Even the most sanguine believer in China's future would hardly have dared to predict eight years ago that the present measure of progress and reform could be achieved in half a century. Of late a reactionary tendency has been evident. It is probably no injustice to the empress dowager to say that she had no love for the rôle of reformer. She was, however, astute enough to see that some steps must be taken to save China from internal revolution and possible partition. To-day China is awake. She has a growing body of young patriots, most of the ablest and wisest of them trained in the Christian schools established and maintained by the Churches of the United States and Great Britain. For it is true, all reports to the contrary notwithstanding, that the most truly patriotic men of young China are the mission-trained men. So far from being denationalized they are the leaders of all that is best in the "China for the Chinese" movement. At the same time they understand as do no others that

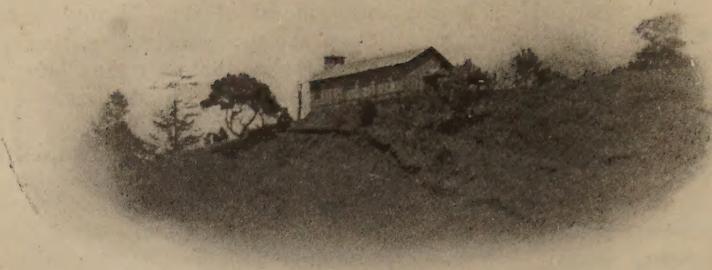
China, to enjoy a healthy national life, must have new moral foundations and new moral ideals. Though not all of them are professedly Christian, most of them realize that only the Christian Gospel can supply China's need.

ON November 7th this cable message was received from Manila:

"*Sagada mission wrecked by typhoon; estimated damage \$5,000; must have help immediately.*"

The message was repeated by mail and telegraph to ten or twelve congregations from Boston to Chicago, with the request that aid be given to meet the emergency. The response was immediate. When the Board of Missions met on November 10th, it was possible to announce that about \$2,000 had been given. In spite of the necessity for the utmost economy in expenditure the Board felt that in this matter there could be no delay and that it would have the approval and co-operation of the Church if it guaranteed to Bishop Brent the full amount needed to rebuild the mission. A cable was accordingly sent him to proceed. Since then additional gifts or promises bring the total to about \$4,000. It is hoped that the entire \$5,000 may be given before the end of this month. No particulars of the destruction of the buildings have yet been received, but there is every reason to believe that no personal injury was sustained by any of the staff.

The Rev. John A. Staunton, Jr., has done remarkably successful work in the four years since he opened the Sagada mission in what was practically an untouched field. Scores of people have been prepared for baptism and confirmation. A simple church has been built; a school for boys has been begun; medical work has been established, and the Gospel has been preached in a number of the surrounding villages. All this has been done in a mountain country where the difficulties of obtaining building material, transporting supplies or securing



THE CHURCH OF ST. MARY THE VIRGIN, SAGADA, WRECKED BY THE TYPHOON

anything but the rudest kind of labor are almost beyond belief. Mr. and Mrs. Staunton have been careful of everything but their own comfort. They have lived in the simplest kind of grass house, often exposed to the weather, with few conveniences and almost no privacy. Sagada represents pioneer work of the truest kind. The measure of success achieved is at once an evidence of the adaptability of the Christian Gospel to human need and of the devotion with which it has been presented to the people. Those who wish to show their appreciation of what has been done at Sagada by helping to replace the old by new and better buildings, should send their gifts to the Board's treasurer as quickly as possible.

LAST month all the Christian churches of "Greater Boston" united in a remarkable series of meetings, lasting for ten days,

The Laymen's Missionary Movement in Boston under the auspices of the interdenominational Laymen's Missionary Movement. One of the large public services was held in Trinity Church on the evening of November 15th, with addresses by Bishop Lawrence and Messrs. J. Campbell White and Mornay Williams, of New York, two of the leaders in the laymen's work. During the week sessions were held for the consideration of such subjects as Christian steward-

ship, or the right use of money for a Christian layman, and the relation of the clergy and the lay officers of a congregation to the forward movement to secure larger gifts for the enterprise. Two afternoons were devoted to training conferences, when the officers of the Laymen's Movement outlined for the benefit of their fellow laymen plans for the effective organization of congregations for mission study and giving. November 19th was called "Denominational Day," and was devoted to a consideration by the representatives of various churches meeting separately, of their special relation to the cause as conducted by the denominational board of missions. At St. Paul's Church, about 150 Churchmen met at noon, under the chairmanship of Mr. Robert Treat Paine, who, in his opening address, emphasized strongly the growing sense of the solidarity of humanity and the consequent reasonableness of earnest work on the part of the laymen of Christian lands to give to the men of non-Christian countries the benefits and privileges which the Gospel carries with it. Addresses upon the Laymen's Movement, and upon what the Churchmen of Massachusetts might do to further the cause were made by Dr. William Jay Schieffelin, President of the American Church Missionary Society, and Mr. John W. Wood, Corresponding Secretary of the Board of Missions. Symphony Hall was crowded for the final meeting on the evening of

November 22d. It was reported that the communicant members of the various churches of Greater Boston numbered 132,000. During the past year their gifts for foreign missions aggregated \$155,000. Reports were brought in from the various denominational committees showing that after deliberation and consideration these committees had decided to recommend to the churches they represented that the total gifts be increased for 1909 to at least \$275,000. The committee of Churchmen reported in favor of a concerted and determined effort to double during 1909 the amount given during 1908 for work both at home and abroad.

There were many evidences that the people of Boston were profoundly stirred by the earnest and practical fashion in which the laymen took hold of the subjects presented by Christian work abroad. The conviction of many was expressed by Dr. Lloyd, in an address to the clergymen of all the congregations of Boston, when he said that every Christian must feel a sense of shame at the thought that God has been waiting patiently for nineteen centuries for men to make known effectively throughout the world the message revealed by the Incarnation.

CHRISTMAS at St. Augustine's School, Raleigh, bids fair to be less joyous than it might be, because St.

*The
Disappointment
of an
Unfinished
Hospital*

Agnes's Hospital is still unfinished with no prospect of immediate completion. Christmas, 1908, will be the third to look upon the un-

finished building, though each has seen the hospital nearer completion than its predecessor. What better Christmas present could there be for a whole community than the opening of the doors of St. Agnes's? When completed it will be one of the largest hospitals in North Carolina and probably the largest hospital for Negroes in the South. The

manner of its building is unique. The stone, quarried on the school grounds, is being set by the students of the school. About \$10,000 are needed to complete and equip the building for service. Then some of the desirable, but not absolutely essential, things can come later. And what if the \$10,000 does not appear? Then Mr. and Mrs. Hunter and Dr. Hayden, who are doing so much with inadequate equipment, and all the sick folk who think of what might be done for them if St. Agnes's were only completed, will wait patiently. They have been doing it for so long a time that it has become almost second nature.

TWENTY years ago a young woman from Virginia joined the staff of the China mission and began her work in St. Mary's Hall, Shanghai. Two years later the full responsibility for the direction of the

school came upon her. How well she has done her work hundreds of young women and girls can testify. For during all these years Miss Steva L. Dodson has been vastly more than the principal of St. Mary's. She has been the mother of a large family, the trusted confidant and adviser, the inspirer and guide of young women who but for her had never known the meaning of Christian womanhood. Under Miss Dodson's leadership St. Mary's has grown from a small, poorly-equipped school to an institution of which the Church may well be proud. For while there may be larger Christian schools for girls in China there is assuredly none where better work is done. So long as the Church can claim the life service of women like Miss Dodson her efforts for the uplifting of womanhood throughout the world are bound to succeed. When time supplies a clearer perspective and enables the real work of St. Mary's to be more fully known, Miss Dodson will be recognized as one of the foremost among the truly great makers of the new China.

EDWARD JENNINGS KNIGHT

BISHOP OF WESTERN COLORADO

DECEMBER 19TH-NOVEMBER 15TH, 1908

BY THE RIGHT REVEREND FRANKLIN S. SPALDING, D.D.

WHEN Edward Jennings Knight was chosen by the House of Bishops to be Bishop of Western Colorado those of us who knew him well were sure that the Church in that district would have as its leader a man of saintly life, high scholarship and untiring energy. At Trenton he had not spared himself day or night. For fifteen years as rector of Christ Church, it was never with him a question, "Have I strength to do this?" He simply said, "This ought to be done; then I must try to do it." And so, though we were glad for Colorado, we were doubtful about our friend. When confronted with many opportunities for usefulness, we feared he would overtax his strength. He had been crowded with the work of his parish up to the moment he left Trenton, but because he knew the needs of Western Colorado—having spent the summer before there giving his services to St. John's mission, Breckenridge, and calling it vacation—he took no time for rest, but hurried to the district and threw himself into the new work with his accustomed energy, arguing that change of occupation would be rest enough. And now—on his forty-fourth birthday—in Glenwood Springs—we have said the Burial Service over his wasted and worn body. Our worst fears have been realized. He made a brave fight with malignant typhoid fever. Everything that skilful medical attention and loving and trained nursing could do was done, but on Sunday evening, November 15th, God called him.

Surely, the Church wants to know what this missionary of hers did in less than one year, for if any man ever gave his life doing what he felt was his duty,

Edward Knight did. He was consecrated December 19th, 1907, and on January 3d, 1908, he was at Glenwood Springs. When a man goes to a foreign field he knows that there are millions he cannot hope to reach, but a district in the United States seems so much smaller and more manageable. As Bishop Knight said in his first annual address, "Western Colorado is a district compact, and even small, when compared with other jurisdictions, and with rare opportunities amidst our prosperous and rapidly growing towns. I take it that we must be particularly active and enthusiastic in entering every sphere of usefulness opening before us."

Trained in business before he entered the ministry, he did not try to do everything at once. He planned his course of action with consideration for every corner of Western Colorado, but with no thought of himself. When he went East in the winter to beg for money, the change would be enough, he argued. He decided upon Glenwood Springs for the bishop's residence after visiting the four other places which had urged their claims, giving to each careful consideration. Then he borrowed \$6,000 and purchased a home for Mrs. Knight and the children, proposing to pay the interest himself as rent—until he could raise the money and pay for it. It made a good place to rest in after his missionary journeys, though he was so constantly on the move that he spent but little time in it, until it became his hospital. Western Colorado may be "compact," but it is only so because the crowding has made it a land of lofty mountains and deep valleys, as well as wide plains and table-lands. Here is the journal of one trip he made, into the Paradox Country close

to the Utah line, written out by Mr. Miller, who went with him:

"From Montrose to Ridgeway, twenty-five miles with horses and buggy on Saturday, June 27th. Sunday morning service at Ridgeway. Thence to Colona, twelve miles, for evening service.

"Monday, June 29th, from Colona to Placerville over the mountains 9,000 feet altitude, thirty-seven miles, visiting during the afternoon among the people living in tents and shanties and holding service in the evening in the hotel dining-room.

"Tuesday, June 30th, Placerville to Norwood, through the cañon of the Rio San Miguel, eighteen miles, visiting during the afternoon among the people. Evening service in the Methodist chapel. Large congregation. Sleeping accommodations limited and rather poor.

"Wednesday, July 1st, Norwood to Coventry, ten miles, visiting among the new settlers during the afternoon. Service in the public schoolhouse in the evening. Hotel accommodations good.

"Thursday, July 2d, Coventry to Naturita, twelve miles. Made several visits among the farmers and held service in the evening in the schoolhouse. Accommodations for the night rather meagre.

"Friday, July 3d, Naturita to Paradox, thirty-two miles across the desert. Plenty of heat and dust. Service in the schoolhouse in the evening. Well housed and fed at Paradox.

"Saturday, July 4th, Paradox to Nucla, thirty-seven miles. Took part in the festivities of Independence Day. Service Sunday morning held in a large tent. Large congregation. Accommodations very poor for eating and sleeping.

"Sunday afternoon July 5th, drove twenty-five miles to top of divide, nearly 8,000 feet above sea level. Camped all night in a shanty in the timber.

"Started for Montrose Monday morning at 6:30 and made the thirty miles by 12:30 P.M. Number of days travelling, eleven. Miles covered, 284. Services held, nine. Sermons preached by the bishop. Services read by the Rev. Arnoldus Miller."

To cover Rio Blanco and Routt counties a driving trip of almost the same kind is necessary. Though the water and board and lodging are better, the roads are much worse. This part of the district is developing rapidly, and that the Church might keep pace with the growth, Bishop Knight made that trip, preaching from place to place and visiting the people three times. Three times he went over the Rio Grande Southern Railroad from Montrose around to Pagosa Springs, preaching in the settlements. He repeatedly visited Ouray and Silverton, where, because there was no missionary in charge, he felt a special responsibility, and he made one trip to the towns along the new Moffett Road, planning to put the Church first into that new field.

When he took charge, January 3d, there were nineteen places in which regular services were held, six clergymen and three lay-readers helping the bishop to hold them. When the convocation of Western Colorado met on September 16th, Bishop Knight reported that ten priests, one deacon and ten lay-readers were holding regular services in forty-eight places. Can any other part of the Church show such a record?

At the time of the convocation, Bishop Knight was far from well, but it was hard for a man of his strong will to give up. He felt that he must leave everything in good condition before he went East to tell the story of his work, and—as he hoped—collect at least enough for the stipends of the clergy and to pay for the bishop's house. He instituted the Rev. Mr. Ohl at Grand Junction on Sunday, September 20th, though at one time in the service his strength nearly failed.

On September 26th he went up to Marble—a new quarry town over the rough little narrow gauge road—and preached in the morning. He had agreed to meet Mr. Fison at Red Cliff for a service in the "opera house" at night. The train was delayed, but he wished not to disappoint the people, and so he walked over the twelve miles and

reached the hall in time for the service. Mr. Fison noticed that the bishop looked very weary, and asked whether he ought to try to preach. "I can manage to do it if you take the service," he said. Next day he returned to Glenwood, to be ordered by the physician to his bed, from which he never rose.

Here is the record for less than nine months. It speaks for itself:

Miles travelled by railroad.	9,889
Miles travelled by wagon...	1,221
Services and addresses.....	179
Celebrations of the Holy Communion	46
Parochial calls (chiefly in new work)	526

If this scanty outline of a brief episcopate gives the impression of work done with reckless energy and feverish haste it has failed in its purpose. On the contrary, all Bishop Knight's work was done calmly and without regard to public notice or praise. He realized that the Church had sent him to a big and needy field. He tried to do faithfully what needed to be done. No one unacquainted with the field can understand the intensity of the need. So far from suggesting heedless energy Bishop Knight's short service in Western Colorado is a fine example of self-forgetful fidelity to duty. The Church may well be grateful that she can command the life service, be it short or long, of such a man.

NEWS AND NOTES

FROM THE WORLD FIELD

The Rev. J. H. Kobayashi, principal of St. Margaret's School, Tokyo, says of the visit of the American fleet to Japan:

ALL the streets are buried in stars and stripes and rising suns. There does not seem to exist here anything which will substantiate the *New York Herald's* crusade against us.



St. Luke's Hospital, Tokyo, is again being enlarged by means of funds given in Japan to supplement its own earnings. Dr. Teusler says:

ST. LUKE'S is very busy this autumn and every bed is filled all the time. The new addition will give us six more private rooms, a big sun parlor and two bathrooms upstairs. Downstairs will be four new consulting rooms and two new waiting rooms for the dispensary. We are also building a detached home for the nurses with ten rooms. These rooms are small, but they will prove very acceptable to our nurses and make their life and work much easier and happier. They have been crowded into six small rooms under the wards up to the present and a home for them has been one of our most pressing needs. Several of our graduate nurses are out in the city and

in Yokohama and Kobe, earning from \$15 to \$37 a month. These are excellent wages for a Japanese woman, and we are proud of their success. They are all Christians and exert a splendid influence in a practical way for Christianity.



The welcome given to Admiral Sperry by the St. Margaret's girls is thus described by one of the Tokyo papers:

ON Monday morning the teachers and pupils of St. Margaret's School (Rikkyo Koto Jogakko), Tsukiji, were drawn up by the wall of the Communications Department to welcome Admiral Sperry. As soon as the admiral's carriage approached the place the 200 girls began to sweetly sing, "My country, 'tis of Thee," and when the commander-in-chief's carriage was passing by the middle of the ranks two sweet little girls, Suma Suzuki and Hide Kawashima, stepped forward and presented him some white chrysanthemums and a letter of welcome in English. The great man looked pleasantly surprised and with smiles stretched his hands and most courteously accepted both, while the whole school kept on most enthusiastical-

ly singing the American national hymn. The letter of welcome read as follows:

To Admiral Sperry, Commander of the American Fleet:

Honorable and Dear Sir,—As the representative of the pupils of St. Margaret's School, I take the liberty of addressing to you a few words of welcome.

We welcome you because you are the representative of the great nation with which ours has been long connected through friendliness and sacred tradition.

We welcome you because you come representing so grandly the nation to which the education of Japanese young women in general owes so much of inspiration and encouragement.

Especially, we welcome you because we belong to a school so closely connected with the educational and religious influences of America.

Allow us to tender to you our profound admiration and respect for the wonderful naval achievements of the fleet under your command, and to congratulate you upon your safe arrival to our shores.

We only regret that we cannot fully express our deepest feelings of gratitude, joy, welcome and good wishes with which we are overwhelmed. May your stay and that of those under your command in this country be pleasant!

In token of all these feelings of ours, we beg you to do us the honor of kindly accepting some chrysanthemums as our present.

¶

Bishop Rowe on his way to Sitka writes from Ketchikan:

OUR steamer made this place at the unearthly hour of 4 A.M. I found Miss Huntoon, at the hospital, up. In fact Mr. Jenkins says she has been up all night for the past three weeks. The hospital is filled with patients, several typhoid cases, three more could not be taken in. To care for all these sick and do the housework as well, falls severely on Miss Huntoon, assisted by a native

girl. It is true that only at times is the hospital work so strenuous. My idea is that our women should have some freedom to do Church work, in addition to the hospital part. And this is not possible with but one woman to run the hospital, wait on the sick, get the meals and do the housework.

¶

Bishop Rowe reached Sitka early in November and writes:

I FOUND the church here looking badly; could get no one here to do the repairs, so I have been doing them myself, scaling the roof, ripping off shingles, etc. The job is nearly done.

¶

Just before his last illness Bishop Knight, of Western Colorado, began his annual report to the Board of Missions. He never finished it. This brief paragraph hints at some of the achievements of the nine months of his work:

ON January 1st there were eight clergymen in the district, and we were holding services at nineteen different places. To-day we have eleven clergy—not including the bishop—and two lay-readers, who are holding service every Sunday. We are serving forty-eight places regularly, with occasional services at many more. I have visited every county of the district, holding service in the towns and centres of population, so far as possible. I have gone into sections, among scattered people, where no missionary has gone before. We are now maintaining services regularly in every county of the district, with one exception, and I have opened up the way in this one county. I will send the missionary thither so soon as I can find a fitting man to send.

¶

Soochow is rapidly developing into one of the most important stations in the District of Shanghai. Bishop Graves says:

MR. STANDRING'S school of 100 boys is paying its way and is in excellent shape. But he needs a layman to teach so that he can be set free from English class-room work to superintend the school and devote more time to church and evangelistic work. It would be all the better if another clergyman also could be sent there.

THE SANCTUARY OF MISSIONS

CHRISTMAS

FLING out, to greet the midnight air,
O Cross-crowned spires, your Christmas chimes;
Sing out, to meet the morning fair,
O children choirs, your Christmas rhymes.

Ye are the first to catch the strain,
For ye are nearest to the sky;
The childlike heart, still pure from stain,
The spires that lift the Cross so high.

Catch the glad song, that sings of "peace";
Ring the refrain of men's "good will";
Earth never needed, more, its ease,
To right its wrongs, to heal its ill.
Sing out the carols, ring the chimes,
"The Christ of God" was born to-day,
Born for all lands, all men, all times.
And while ye sing, O think and pray!

* * * * *
Not yet, on earth, the "peace of God";
Because, not yet, in men "good will";
O Prince of Peace, stretch out Thy rod,
And bid men's wayward wills "be still."

—*Wm. Croswell Doane.*

THANKSGIVINGS

"We thank Thee"—

For the return of another Christmas with its message of love and hope.

For the manifest signs of Thy power and might now as in the days of old.¹

¹ "The wonderful achievements of the early Christians were made possible by their constant employment of the irresistible hidden forces of the prayer kingdom. They ushered in Pentecost by prayer, when they wanted labourers they prayed, their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman Empire, began in prayer. Every undertaking was begun, continued and ended in prayer." —*J. R. Mott.*

For the life and example of Edward Jennings Knight and George Brinley Morgan.

For the good beginning made in the North Kiangsu mission and the opportunity thus afforded for carrying the Gospel to a large unevangelized population.

For the courageous and progressive spirit of the department missionary councils held during the autumn.

For the services rendered by Miss Dodson on behalf of Chinese girls and women.

INTERCESSIONS

"That it may please Thee"—

To send to the Church in Western Colorado and the Church in Wyoming chief pastors of Thy own choosing.

To guide with Thy almighty hand the people and rulers of China, that the present political conditions may result in new opportunities for the advancement of Thy Kingdom.

To teach all Thy people to pray more faithfully and work more steadily for the establishment of Thy truth throughout the world.

To cheer with Christmas joy all who work and witness for Thee in lonely and distant places.

To put it into the hearts of Thy people to give the money needed to complete Mann Hall, St. John's University, Shanghai, and St. Agnes's Hospital at St. Augustine's, Raleigh.

PRAYER

V. Prepare ye the way of the Lord.

R. Make straight in the desert a highway for our God.

O LORD, Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*



AN ISOLATED RANCH HOUSE IN WESTERN COLORADO
There are many scattered people here for the Church to help

ON THE TRAIL IN COLORADO

BY THE RIGHT REVEREND EDWARD J. KNIGHT*

IF that horse balks again we cannot make Lily Park to-night, and I see nothing better for us than a bed of sand in the sage-brush," said the Rev. Mr. Dennis, our Routt County missionary, toward the close of a hard day's trip. Mr. Dennis had planned a missionary tour through the western part of the county, a section sparsely populated, and into which, so far as we can discover, no Christian minister ever goes. We secured a team at Meeker, where Mr. Dennis lives, and where we have a beautiful and well-appointed church, and thence we started on our long drive.

One of our horses began to act badly soon after we started. At one point the horse objected very strenuously to our stopping to pick up a man whom we found stricken by the wayside. He was the only person we saw on that long

road of about thirty miles, and he had fallen down from exhaustion in the broiling hot sunshine.

I jumped out of the wagon and went to him. All he could say, and that in a very feeble voice, was, "Water, water." We, too, were in need of water, both for ourselves and for our horses, as the day was exceedingly hot. We were following directions to a place known as Cedar Springs where we could find water, and where we would pause to eat our lunch. We knew we could not be many miles from it, so we took the stricken man into our wagon and "packed" him to Cedar Springs. This pause on our journey and the extra burden seemed to provoke our "balky" horse and it gave us increasing trouble. However, we reached Cedar Springs in safety, although much delayed, and found an abundance of beautiful water; it is a real oasis in that great desert.

After rest and luncheon we continued our journey toward Lily Park. Lily Park is the centre of a number of large

* This article, written after a hard trip last summer, is the last article written by Bishop Knight for THE SPIRIT OF MISSIONS. Other articles describing his journeys in western Colorado will be found in the February, April, June and September issues.

ranches, and we were scheduled for a service there that evening. From Cedar Springs it is a drive of about twenty miles and not a house anywhere to be seen along the way. We found the road without difficulty, but before long our troublesome horse stopped, giving every evidence of a bad "balk." We thought of *David Harum* and several authorities on balky horses, and we tried every known remedy except swearing, but all without effect. For one hour we paused at this point in the road, and then our persuasive powers began to take effect and we moved slowly onward. It was then that Mr. Dennis said, "If that horse balks again we cannot make Lily Park tonight." Alas! the horse did balk again, and many times; we could not make Lily Park, and a bed in the sage-brush, by the roadside, was the only shelter we found that night.

Moreover, that was not the worst of it. We had no blankets, no supper, no water, no feed for the horses, and no breakfast for the morning, without a house or a living soul for miles in any direction. There we tied our horses and there we camped for the night. We were exceedingly sorry to miss our appointment at Lily Park, but of much more importance was an appointment we had for Sunday at Maybell, and the next day being Saturday we greatly feared we could not make Maybell in time. We did not know how far Lily Park might be, and we were feeling the pressing

need of water and food for ourselves and for the horses. We determined to return to Cedar Springs as early in the morning as possible, where we could find water and perhaps food too, as we had found there a small cabin locked up and without occupant. Long before daylight we had the horses hitched up and headed toward Cedar Springs, but the balky horse would not move an inch. The day before, an hour's work with it seemed to have some sort of effect, but now all efforts failed. We had had nothing to eat for nearly twenty-four hours, we were without water, we must, if possible, get to Maybell before night, and we had spent quite time enough at that particular spot in the sage-brush, hence get to Cedar Springs we must. The horse refused to take us, and we were obliged to walk. The balky horse we tied in the sage-brush, and packing the other horse with our baggage we

tramped down the road. We walked for about ten miles, and never has there been a more welcome sight than the first glimpse we caught of the green surrounding Cedar Springs as we came over the last hill.

Our most pressing need was water, and when this was satisfied we climbed through a window of the cabin and found some food. While we were eating an angel came to us in the person of a cowboy, who happened to be searching for some horses on the range. He told us that we were not very far from Mr.



BISHOP KNIGHT READY FOR THE TRAIL

Farrell's ranch—perhaps twelve to fifteen miles. This was our destination for Saturday night, and we rejoiced to know that we should not miss our Maybell appointment. Furthermore, the young man, with the unfailing courtesy of the range, promised to take word from us to Mr. Farrell. So Mr. Dennis wrote this note:

"We are stranded at Cedar Springs cabin; our wagon ten miles below here; our harness broken; only one horse here, the other somewhere in the sage-brush, and our luggage to be carried with us. Can you drive over for us? Also can you get somebody to ride two horses down and drive our buggy to your ranch? We were misdirected to Lily Park, got lost, and camped in the hills all night without food or drink. Then our horse balked and broke the harness. Come over into Macedonia and help us!"

Toward evening we saw a wagon coming over the hills, and ere long Mr. Farrell was driving us rapidly toward his ranch. We reached there about half after ten o'clock and Mrs. Farrell had a royal welcome and an excellent supper waiting for us. We did full justice to both. The Farrell ranch was the first inhabited dwelling we had seen for two

days, and our only meals were those which we had gotten together at Cedar Springs cabin.

On Sunday morning we had a splendid service in the school-house at Maybell. Maybell, the centre of a large ranch country, is a small community prettily situated on the Bear River. Mr. Dennis visited Maybell some time ago, and we alone are doing anything in the way of Christian work in the community. The congregation filled the school-house, many persons driving from the ranches for miles. We had almost as much as we could get into one morning service—an address to the children, then Morning Prayer, baptism, Holy Communion, with sermon and confirmation. It was a good class of adults, and the first to be confirmed in western Routt County.

On Sunday evening we had service at another school-house about fifteen miles below Maybell. When I saw this building I wondered why a school-house should have been built there, as there is no community anywhere near and scarcely a house within sight. We had an excellent congregation, however, the ranch people having come from a number of miles around.

Such is the kind of work we did to our



THE FIRST CONFIRMATION CLASS IN
WESTERN ROUTT COUNTY

journey's end. We stopped at every community within our circuit, holding evening service, and along the road we paused to say a word of cheer and blessing at the isolated ranch houses.

There was an interesting confirmation class at Meeker, the second which Mr. Dennis has presented from the parish since January. It was composed of adults, and one member, a young man, had driven thirty miles to be confirmed.

There is pressing need of two more active clergymen for Routt County. If we can put them into the field I am confident that we can do great things for the Master. The people are ready and anxious; they are people of excellent parts, and the Church and service appeal to them strongly. The railroad is now being built in the county and soon its small towns will be important centres of population.



THE VESTED CHOIR AT ST. JOHN'S-IN-THE-WILDERNESS,
ALLACHAKET, ALASKA

CHRISTMAS AT ANVIK*

BY THE REVEREND JOHN W. CHAPMAN

OUR Christmas last year was an unusually bright and happy one. The attendance was good and represented much good-will toward the mission. Most of those who seriously oppose us stayed

away. They are the exponents of the old heathen system but it is very significant that their absence had not the effect of keeping our own people from filling the church in the morning and the school-room in the afternoon.

The gathering was more general than any I have yet seen. In the congregation were representatives of every village within a radius of fifty miles, and from one village one hundred and fifty miles

* Mr. Chapman is now at his home in Vermont on furlough, and is ready to accept invitations to tell of the work of the Anvik mission. Requests for his services should be addressed to THE CORRESPONDING SECRETARY, 281 Fourth Avenue, New York.

distant. An offering was made which amounted to over \$40 in cash, with a few salable articles of the women's handiwork. This offering represented considerable work of preparation, especially among the pupils of the school, and was made up of more individual contributions than heretofore. Contributions ranged from one cent to \$10. Two individuals in one native family contributed \$5 each. The gifts that touched me most were the one and two cent contributions, from little boys of our school who made me their banker in the sum of three cents several weeks ago—the only money that they had, which they have been keeping for this offering. It was also especially encouraging to receive generous contributions from others—neighbors whose aid has always been extended most liberally toward the mission, and whose influence here is felt for good. Among the other offerings were two of labor in the place of cash.

I proposed that the offering of the men should be kept separate from that of the women, that half of each should be sent to Tanana to aid in rebuilding the mission house burned in March, 1907, and the other half to the Men's Thank-offering and the Women's United Offering, respectively. In response to this suggestion the men gave \$28.26 and the women \$17.66.

Long before dawn Christmas carols were being sung from door to door. The voices were clear and sweet though the temperature was below zero, and the numbers were lessened somewhat as one and another ran home for a warming up of hands and feet. Still all the cabins around the mission were visited, and the first words some of our neighbors heard on Christmas morning were these:

"Carol, sweetly, carol, a Saviour
born to-day,
Bear the blessed tidings, oh,
bear them far away."

In one bed a little boy started up from his sleep, his eyes wide open in the dark,



NOT MUCH OF A CHRISTMAS TREE,
BUT PLENTY OF GOOD HUMOR !

and said, "Papa! Papa! Santa Claus play the music!"

The exercises in the school-room in the afternoon were especially attractive. The room had been prettily decorated, the side opposite the door being reserved for the Christmas tree and the scholars. I have never seen a more beautiful sight in Anvik than the group of bright and happy faces ranged under the boughs of the tree. The tree itself was made the more attractive because of the gifts of many friends.

A local artist had decorated the blackboard at one side with a picture of St. Nicholas, of truly impressive dimensions and aspect. The programme included carols, recitations and a Christmas catechism, and the clearness and promptness with which all the parts were rendered, and the self-possession of the scholars, reflect great credit upon the training which the pupils have received.



CHRISTMAS IN THE ATTRACTIVE STONE CHAPEL AT ST. AUGUSTINE'S



SOME OF THE YOUNGER SUNDAY-SCHOOL CHILDREN COMING FROM
THE CHRISTMAS FESTIVAL

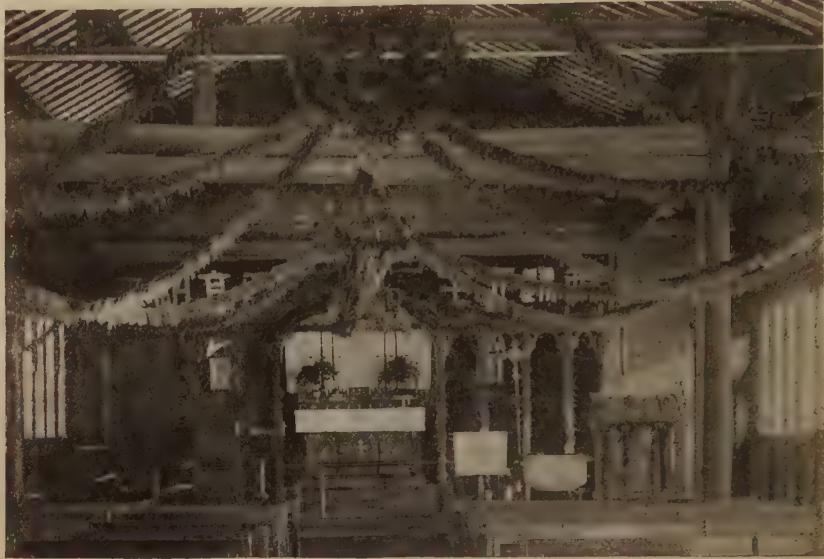
CHRISTMAS SNAPSHOTS AT ST.



SOME ST. AUGUSTINE BOYS, WHO HAVE INTERVIEWED THE CHRISTMAS TREE



NURSES FROM ST. AGNES'S HOSPITAL, AT ST. AUGUSTINE'S, CARRYING
CHRISTMAS BUNDLES TO THE PEOPLE OF THE NEIGHBORHOOD
AUGUSTINE'S SCHOOL, RALEIGH, N. C.



ST. SAVIOUR'S, WUCHANG, DECORATED FOR THE CHRISTMAS FESTIVAL

CHRISTMAS IN THE HEART OF CHINA

BY THE REVEREND ROBERT E. WOOD

FTER nearly a year in the United States, it was good indeed to get back to Hankow just before Christmas, and to enjoy again the privilege of telling the Christmas story in Chinese. During the week immediately preceding Christmas we had a kind of parochial mission in the three churches and I preached twice daily in one place and another.

The festival services began on the afternoon of Christmas Eve, with even-song and a large number of baptisms, both adult and infant, at St. Saviour's. A baptismal service is always impressive in a heathen land, where it marks so sharply and distinctly the separation from idolatry and the acceptance of Christ, with all that act involves.

I never saw St. Saviour's look brighter and more festive. There were long fes-

toons of cedar, red scrolls and texts with gilt characters, and bright-colored stars in profusion. These were entirely the free-will offerings of the Christians themselves. We foreigners had nothing whatever to do with this part. We improvised a very effective *crèche*, by having a native carpenter make a rough little shed, which one of the boys thatched with straw. In the back of this we put a large colored picture of the Nativity which I had brought from home. All such things are a very real help to our people, especially the women and children, many of whom cannot read. Later in the evening Mr. Hu, the Chinese priest, had a service at St. Mark's and gave the people the additional privilege of lantern pictures on the Life of Christ.

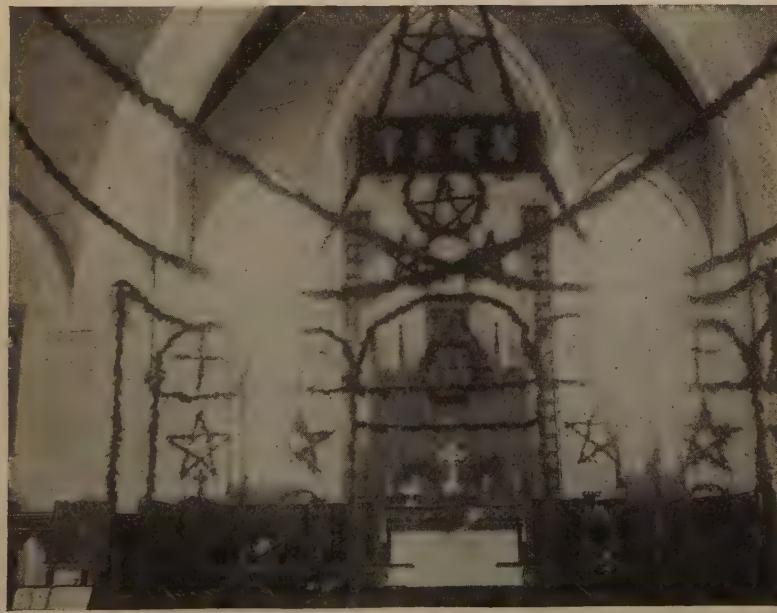
The chief service on Christmas Day was a Eucharist, at nine, for all the

Christians at St. Saviour's, after earlier celebrations in the other two places. It was a beautiful festival service and the singing was really very good. The people could hardly wait for the service to be over before they began to fire off the hundreds of good noisy fire-crackers they had prepared. In fact we had to sing the last verses of the recessional to the accompaniment of such a din that there was nothing of the music audible. I generally sing with all my might, not that I *can* sing, but only to drown out the discords, but I give up when I have to contend with fire-crackers too!

After the service there were steaming hot meat-dumplings and tea in the "guest-hall"—a rather different idea from ours of Christmas delicacies, but nothing else ever quite comes up to dumplings for such occasions. The speed with which small urchins can get away with half a dozen is astonishing. Feasts followed, both at St. Andrew's and here, and the good fellowship and willingness

to share in the common joys was most commendable. There is no such thing as yet, as Christmas in the homes. The great time for family merry-making is China New Year. So we encourage these festivities which the Christians have in common at the Church guest-halls. It makes them all like one big family. All share alike and contribute toward the expenses as they are able. In this respect it is something like the love-feast of the early Church. In the afternoon we had a children's service and I told them about my last year's visit to Bethlehem.

After this, while the children were assembling in the hall, I put on my lined cassock turned woolly side out. We have no fires in our churches and school-rooms and wear winter cassocks lined with sheepskin. This with a Chinese "windhood" and a mask, with a copious white cotton beard, made a fine Santa Claus outfit. When I entered the room, hobbling along, leaning on a staff, I was



A CHINESE EFFORT AT CHRISTMAS DECORATION IN ST. PETER'S, SHANGHAI

greeted with a burst of applause. The red paper parcels which each child received contained a present from the foreign world and some native popped rice candy. Months before some of the children of St. Paul's, East Orange, spent several mornings making dolls and other toys, and I wish they could have been here to see the joy they had stored up on those hot days of their vacation for these little celestials on Christmas Day. After Santa Claus retired the windows were darkened for lantern pictures. The whole was a most joyous Christmas. Perhaps there will be some people like those from whom Mr. Chesterton differs in *Heretics*, who will call our Christmas festivities "vulgar," and criticise the way we mix up worship and merry-making. I advise them all to read that book carefully, and they will be persuaded that merry-making had its origin in religion, and where there is real religion there is bound to be joy. Joy must express itself. The religion of Christ is the most joyous thing in all the world.



SOUTH DAKOTA'S NESTOR

BY the death of the Rev. John H. Babcock, the Church in South Dakota has lost her oldest priest. Born in Ballston Spa, N. Y., in 1826, he decided while still a young man to study for the ministry, and was ordained priest in 1857. For thirty years his work as pastor and teacher took him to many different parts of the country and brought him into touch with various phases of the Church's work. In 1887 he went to Mitchell, S. D., to become rector of St. Mary's Church. After eleven years' effective service there he was called to Sioux Falls to join the staff of Calvary Cathedral. A man of broad sympathies, keenly alive to the interests of those about him and actively in touch with the problems of the day—essentially a man among men—Dean Babcock numbered among his friends many who own to no Church allegiance. As the editor

of a Sioux Falls paper says: "If success is to make things count in life, if it is to have an influence over men, if it is to do good whenever opportunity offers, then his life has been a tremendous success."



FIRE AT PORT AU PRINCE

HOLY TRINITY CHURCH, Port au Prince, Haiti, was burned in the fire that destroyed one quarter of the city on July 5th and 6th. Since then the members of the congregation have had only one public service a week, which they owe to the kindness of the Methodist congregation, whose pastor and officers have given the use of their church to the people of Holy Trinity. The burned building was the centre of the mission work of the Haitien Church. It was associated with the visits of Bishop Lee, of Delaware; Bishop Burgess, of Maine; and Bishop Coxe, of Western New York. From Holy Trinity the work has extended until now there are twelve organized congregations in various parts of the republic. In order that the central church may be rebuilt, the Board of Missions has authorized Bishop Holly to ask the aid of the Church in the United States. The Board's Treasurer will receive and forward gifts for this purpose.



GIVEN!

1. The altar for the mission church at Katalla, Alaska: By the Delaware diocesan branch of the Woman's Auxiliary.

2. The typewriter for one of the Hankow staff: By a Churchwoman of the Diocese of Pittsburgh.

At least six other typewriters can be used to advantage. Four are needed for the business department of St. Paul's College, Tokyo.

3. The bicycle for one of the Porto Rico staff: By a Pennsylvania Churchman.

A MISSIONARY COUNCIL IN THE PRAIRIE COUNTRY

FARGO, NORTH DAKOTA, NOVEMBER 8TH-10TH, 1908

DEPARTMENT VI., which includes the dioceses and districts within the States of Colorado, Iowa, Minnesota, Montana, Nebraska, North Dakota, South Dakota and Iowa, held its second annual Council under the new missionary canon in Fargo, N. D., November 8th to 10th. Although this was the second formal Council, the department has held annual conferences since 1905. The Fargo meeting was attended by representative delegates from all parts of the department, the number present being more than double that at Des Moines last year, and was especially blessed by the presence of the venerable Bishop Hare, of South Dakota, who acted as president. The Rev. T. P. Thurston, of Minneapolis, was chosen secretary. It was the general opinion that the meeting was on a higher plane and accomplished greater results than any preceding departmental gathering.

The Public Services

The first service of the Council, as indeed the first service of each day of the session, was an early celebration of the Holy Communion. Gethsemane Cathedral was crowded for the mid-day service when the procession of bishops and clergy moved up the aisle. In his sermon, the Bishop of Colorado deprecated the tendency of modern theology, which, in contrast with the theology of earlier days, starts, he thought, with man and seeks to reach God through man's experience.

Among other services held during the Council was a notable Sunday-school rally on the afternoon of November 8th, when, after addresses on the importance of the Sunday-school in pioneer work and the value of training Sunday-schools in missionary giving, the North Dakota

banner, awarded each year to the school making the largest per capita Easter offering for missions, was entrusted to the representative of All Saints' school, Valley City, which had won it through a per capita offering of \$2,857. One of the most stimulating services was that on Sunday evening, when in rapid succession the seven bishops present reported in person upon the achievements, needs and opportunities in their respective fields.

The Conference Sessions

The conference sessions held closely to the Church's world-wide work. Subjects with a more distinctly local bearing, such as "Strengthening the Centres," "Shepherding the Scattered," "Evangelizing the Indian Tribes," were discussed with a view to their bearing upon the question, "How can the Sixth Department Further the World-wide Mission of the Church?" So again, the consideration of Sunday-school work, of Church schools, of candidates for the ministry and the care of the aged clergy was from the point of view of "The Provision to be Made for the Future of the Church's Mission."

"Agencies for Advancing the Church's Mission" were discussed under the heads of "The Use of Missionary Intercession," "The Dissemination of Missionary Information," "The Promotion of Missionary Study" and "Co-operation with the Board of Missions." The Council recognized the necessity of the Church's influence in home life by devoting one afternoon to the discussion of "The Church's Mission in Society," when clergy and laity made effective addresses, emphasizing the duty of the Church to inspire and shape family and community life as well as civic and industrial life. The address of Judge Amidon, of the United States Court, on "The Church and the

State" was one of the notable utterances of the Council. "Times have changed," the speaker pointed out, from the so-called "ages of faith," when the state was an adjunct of the Church. In one sense the Church should take her part in politics, for the real seat of national government is not in our national or state capitals, but in public opinion. In shaping this the Christian Church must have great influence. With mere party politics the Church can have nothing to do. Turning to the difficulties confronting one who administers justice, Judge Amidon pointed out that the testimony of a recent prison commission is to the effect that jails make criminals. As judge he is constantly required to put a brand upon a man for what was probably the meanest act of his life and to declare publicly that the man belongs to the same class as that to which such acts belong. "How would you like," the judge asked pointedly, "to be judged and classified by the meanest act of your life?" He feared that the present method of training students in theology was not calculated to fit them for civic leadership. He inclined to the opinion that theological schools might well follow the example of medical and law schools by requiring less class-room and more clinical work.

Men and the Mission

As this Council was attended by more than twice as many laymen as any preceding council, it was natural that the one social feature should take the form of a men's dinner with the Gethsemane Men's Club as hosts. One hundred and fifty men not only enjoyed the pleasant fellowship of Monday evening, but had an opportunity to listen to such stirring and purposeful addresses as are not ordinarily associated with a social occasion. After Dr. Clark, the department secretary, had outlined man's responsibility by speaking of his purpose in the world, the Bishop of Colorado declared that it was time the Church should be known not only as the Church for wom-

en and children but as the Church for men. The Rev. Irving Johnson voiced the need of men for the Church, while the Rev. Theodore Sedgwick showed how natural it was for men to take a share in the Church's Mission. No real man has any use for a person who has not some sort of a mission in life. It may be something purely commercial; it may be the high enterprise of upbuilding the Kingdom of God. The Church's Mission is a man's affair and demands all his energy and ability. Mr. Clement Chase, of Omaha, in a capital address on "Objections to Missions" spoke of some of the fallacies which still inhabit the brains of uninformed people, and showed how they might be removed by emphasizing the work of the modern missionary in the social and spiritual upbuilding of distant nations, as an indispensable factor in the growth of international commerce, in the maintenance of international peace and in the unification of the world. Dean Burleson, who had acted as toastmaster, remarked, in the closing speech, that probably only in the West, with its freer air and larger vision, could there have been a gathering of men such as this, where a bishop of the Roman Communion and pastors of the local Protestant congregations sat together around the same table to consider their duty as Christian men.

In brief business sessions the Council adopted a constitution, decided to meet at Sioux Falls in the autumn of 1909 and elected the Rev. C. C. Rollitt, D.D., of Red Wing, Minnesota, as department secretary.

The enterprising leaders of the Woman's Auxiliary in the department decided that the Auxiliary was of sufficient importance to hold a conference of its own instead of having its members appear at the council sessions, which were primarily intended for the men. Therefore November 9th was set apart as Auxiliary Day. It began with a quiet hour at half-past nine, passed to a business session, held the usual intercession service at noon and gave the afternoon to conferences upon "Mission Study," "The

United Offering," "Woman's Work Abroad," "Some Things the Woman's Auxiliary Should Stand For" and "Junior Auxiliary Work."

The Council closed with a great service in the cathedral when answers were given to the question, "What is the Church's Mission?" Speaking of "The Next Towns" Bishop Williams illustrated the need for aggressive work within the limits of each of the dioceses and districts represented. "For God and Country" gave Bishop Edsall the opportunity of emphasizing the Church's mission to the nation, while Bishop Hare carried the thought and purpose of the congregation out "Into All the World." Work in the next towns, he declared, meant simply neighborliness; work for God and country is after all but another expression of patriotism; work for the

world means the effort to bring in the reign of universal brotherly love.

One of the delegates, commenting on this final service, says: "I wish there had been someone to give exactly as they were spoken the sweet and simple words of this dear and patient man. His presence, as well as his speech, seemed to breathe a benediction, and few in the vast congregation could have failed to feel the thrill of the occasion. Perhaps it was somewhat in the same way that St. John the Evangelist, as tradition tells us, in the last years of his life used to come forward in the chancel and deliver his one brief sermon, saying 'Little children, love one another.' Certainly, there was no one element which contributed more to the success and spiritual power of this Council than the presence and words of Bishop Hare."

THE MISSIONARY COUNCIL OF SEWANEE

JACKSON, MISS., NOVEMBER 4TH AND 5TH, 1908

THE Council of the Fourth Department, held in Jackson, Miss., November 4th and 5th, was in every way a success. The weather was auspicious, and the meeting full of promise for the future.

The attendance was gratifying. Twelve of the thirteen dioceses and districts of the Department were represented. There were eight bishops, thirty-seven other clergy and about twenty laymen. North Carolina was the only unrepresented diocese. The Rev. J. J. Wilkins, D.D., the Rev. Beverley Warner, D.D., the Rev. I. H. Correll, D.D., of Japan, were extra department visitors. The Woman's Auxiliary was represented by several delegates.

The services and night meetings were held in St. Andrew's Church. A corporate communion, whereat the address of welcome was made, began the Council. The business sessions were held in the House of Representatives in the state capitol, a truly magnificent building.

The Bishop of Florida, the senior bishop, called the Council to order.

Organization was effected by the election of the following officers: Bishop Weed, president; the Rev. R. W. Patton, secretary of the department and the council; Mr. F. B. Dancy, of Atlanta, treasurer; and Captain W. N. Hawkes, of Atlanta, department representative in the Board of Missions. The Rev. William Mercer Green was appointed assistant secretary. The by-laws adopted differ little from those generally adopted by the departments, the only question among them eliciting much discussion was that touching membership. The consensus recognized the importance of making the membership as inclusive as possible without so cheapening it as to make the Council a mere mass meeting or gathering of self-chosen delegates. The article finally adopted is as follows:

"The members of this Council shall be the bishops of the dioceses and missionary districts

within the Department, the members of the several mission boards or committees of the dioceses and districts, the archdeacons and general missionaries of the dioceses and districts, the Department Secretary, the chaplain of the University of the South, the vice-chancellor of the University of the South, those clerical and other lay delegates elected by each diocese and district."

The name chosen was "The Missionary Council of Sewanee." No request was made that the apportionment be assigned by the Board of Missions to the department as a whole.

The programme was in the main closely adhered to, and the addresses were eminently practical, helpful, inspiring. Among those deserving special mention is that of the Rev. J. J. Wilkins, D.D., secretary of the Five Million Dollar Pension Fund for Clergy Relief.

If the Council fell short in any one particular, it was in giving so little time to the Rev. John Mockridge for his interesting and practical talks on "How to Get Missionary Information to the People," and "Successful Methods of Operation." This would have fittingly given real point to the enthusiasm and inspiration of the meeting.

The spirit of the Council was pitched high and was consistently kept throughout. The Rev. Dr. Correll, of Japan, struck the keynote in the preliminary service—"the spirit of missions and the Spirit of Christ are one and the same spirit." The department secretary, in an able address, applied the truth to our national life as a factor in civilization. The Rev. Dr. Warner, in his magnetic way, brought the call home to men. The Rev. Mr. Farland very forcibly addressed the parish. Bishop Gailor eloquently applied the truth to the Church. The Bishop of Kentucky, in strong, telling epigrams, drove home at the close of the Council the proposition with which Dr. Correll began, "The vitality of the Christian is measured by the answer he

makes to the challenge of the mission field."

The social receptions tendered the Council, the one an informal reception by the governor and state house officials, the other, a delightful reception in the bishop's home, were much enjoyed and appreciated. The hospitality of the people of Jackson left nothing lacking. The use of the state house for the meetings of the Council was cheerfully allowed by those in authority. The Council adjourned, to meet November 9th, 1909, in Montgomery, Ala.

Two incidents of the Council are interesting to recall. A very beautiful memorial service was held in St. Clement's Chapel in memory of Bishops Green and Thompson, predecessors of the present bishop. On Friday, by invitation of the bishop, a number of delegates visited the new All Saints' College, Vicksburg.

ONCE IN EIGHT YEARS

A Christmas tree once in eight years can hardly be considered as a sufficient substitute for an opportunity for regular worship. In one of his September letters Mr. Newton, of Valdez, says:

I STOPPED at Ellaman to visit a Pueblo friend who is superintendent of the mine there. Night before last I held a service in the schoolhouse. Eight years ago they had a Christmas tree. That has been the only approach toward religion, of a public nature, known in the camp. There were forty-six present, of whom eighteen were children. I am going to keep the baby organ there and have a Sunday-school, calling myself on a week-day once in two months as I travel between Valdez and Cordova. Why does not some one come to help me?

I T is stated on good authority that H. E. Tuan Fang, Viceroy at Nanking, a friend and generous patron of St. James's Hospital, Anking, recently told the British Consul at Nanking that Dr. Taylor was to be decorated by the throne.



THE MISSION BUILDINGS AT SAGADA ON THE WAY TO BONTOC

The Sagada Mission was wrecked by a typhoon early in November. Particulars are given elsewhere in this number

BACK AGAIN IN BONTOC

BY THE REVEREND WALTER C. CLAPP

IT was a rather severe initiation of Mr. Sibley that we had to spend our first night on the trail without even such shelter as the establishment of Señor Roman Francia offers at Concepcion. One hesitates to speak of it, for the trail, as trails go, is very good. But did you ever realize what a difference a little light makes? That was the trouble: my patent torch-matches, warranted to burn fifteen seconds under any circumstances, were in the luggage, and *cargadors* had the luggage, and although they were under strict injunction to be at Concepcion that night, that is a different matter from being at hand when one wants something from a bag.

Well, they did arrive at Concepcion that night, some time in the very big hours or the very small ones, the while we were fighting mosquitoes and chasing runaway horses over on the other side of

the little valley, and thinking how exasperating it was to be within daylight sight of our real stopping place. But when the trail took a plunge downward into a dark thicket, and we began to stagger around among the boulders of a brook, there was every inducement to scepticism as to its being the right way. Not a thing could we see, and feeling breeds distrust under such circumstances. Then came a suggestion that we had just passed a trail branching to the left. "Perhaps it was a new route around a difficult place!" It looked fair. We took it; we got lost and wandered 'round and 'round; and no one heeded our calls, although we could see the twinkling light of Francia's house just over there. It might have been more comfortable if we had been leagues away from human habitation. So much for our experiences in getting to Bontoc.



THE MEN'S MISSION RESIDENCE AT BONTOC

Readers of THE SPIRIT OF MISSIONS have heard a good deal about that trail, first and last, and I spare them.

On the height above Bagnen, Dr. Johnson and Mr. Radcliffe met us and we began to realize that we were getting home. As we approached Sagada, the kindly and furiously clamorous welcome given us brought that full feeling around the eyes and in the throat which you may have felt when home-coming. We could not have been much nearer than a mile away when we began to catch the dull, rattling clang of the big cracked bell, and the tinkle of the huge

cemetery and the clean-cut roads, and much beside, you have yet to know the schemes and ideas which the untiring missionary will unfold to you from his busy brain.

On to Bontoc the next day. They know we are coming, for Mr. Staunton has a telephone, and out they come to meet us. Not more than half way down the great Tötöpan hill before we see Dr. Platt. He is on his way to help Dr. Johnson in an operation at Cervantes, and we see his dapper pony and his white hat coming down the hill on the other side of the deep ravine long before we



BONTOC HAS NO CHURCH BUILDING AS YET. A ROOM IN THE RESIDENCE DOES DUTY AS A CHAPEL

triangle that under such severe treatment would have broken if it could. Radcliffe, meantime, had spurted ahead of us and appeared in the mission group with his bugle and proceeded to give all the military calls from "reveille" to "taps" in very good style; and all the while little unkempt, unclothed Sagada folk were emerging from rice-paddies and camote-beds and laughingly greeting us. And with this I must stop telling you about Sagada, though there is much to tell. It is a place of enterprises; and after you have inspected and attended a solemn service in the really beautiful temporary church, and inspected the work-shop and stables and the quarters for native helpers and the quarry and

can shout our greetings. And then as we begin the ascent of that same tiresome zig-zag, there floats down to us—and now again, pardon our weakness, that same lump in the throat—a sound from above. A group of our Christian Igorot boys from Bontoc have come out to Ipis, as they call the ravine, and with the cross-surmounted flag flying, they are singing "My Country, 'tis of Thee." We do not stop to analyze and criticise the appropriateness of the lines:

"Land where our Fathers died,
Land of the Pilgrims' pride."

but are simply glad and thankful that these sometime heathen boys want to sing a song of welcome to Christian mis-

sionaries. We finally reach the overhanging platform where the boys are stationed, and find, there and scattered along the trail, really the whole Bontoc public school, dismissed for the morning.

Later on, at Falikyan, which in Bontoc we commonly call the "first bridge," we spy the white dress of Miss Waterman, seated on the rocks, surrounded by a group of girls, Igorot and Ilokano; and opposite Kadchug, where one is apt timidly to hug the inside of the trail for fear of falling over into the river perpendicularly, far below, the Lieutenant-Governor and Mrs. Eckman greeted our travel-stained selves.

Well, we are here again, and during these past weeks we have been undergoing the experiences of those who return after considerable absence, picking up loose ends of work, hunting our belongings, searching out the wanderers, and—most tiresome of all—straightening out accounts. Conditions are changed. The Romans are here, sure enough, three of them members, I believe, of a Belgian order that works also in the Congo district in Africa, though the head of the mission is actually a Dutchman. Our Ilokanos have mostly "gone over," and our services are so far depleted. To be sure these same people, five years ago, deserted for six or more years previously by their Spanish *padres*, asked us to come, and, in the light of full explanation as to differences, promised allegiance. But, after all, one cannot blame them much. It is in their blood, and in all their connections and associations. While we listened to their invitation and came, still it was not chiefly in response to their call. We were thinking mostly of the thousands of Igorots who live all about, and I cannot see that our relationships with these latter have been disturbed by the coming of the "Lomanos" (Romanos), as they quite unanimously call our foreign brethren. If present conditions should result in something like a race cleavage in religious matters, it might free our energies to Christianize, not Iloko-ize, these Igorots who come to us.

But of this and many other matters at

another time. We are glad to get here, but new problems come up for solution and sometimes a new darkness settles down over the landscape. Work for God here is, I suppose, very much like work for Him anywhere, in the last analysis. It is a comfort to think of the many friends in America who are good enough to take a special interest in our ventures among these mountain people, and I want to tell them more about our present status one of these days.



AN ALASKA CALENDAR

THOSE who bought the very attractive calendars issued last December by the *Alaskan Churchman* will be glad to know that one of the same size and general appearance, consisting of twelve pages, each with a typical Alaskan scene of glacier, river, mining camp or Indian village, has been published for 1909. The cover design, the bishop's cross, remains the same; the coloring and the views shown are different. The price, as last year, is fifty cents.

The *Alaskan Churchman* also publishes a set of ten postal cards with similar scenes for fifteen cents, postage paid. Special prices will be made on large quantities.

Friends of the Alaska mission are helping Bishop Rowe as well as doing themselves a kindness in providing themselves with these Christmas gifts. All money remaining after the expense of manufacture is provided for is given to the bishop to be used at his discretion. Orders, accompanied by money order in preference to stamps, should be sent to the agent for the States. Address The *Alaskan Churchman*, Box 6, Haverford, Pa.



A RUSH ORDER FROM NORTH DAKOTA

A SPECIAL hurry order from the Bishop of North Dakota, dated November 6th, says: "Do send us two clergymen."



THE REV. T. L. SINCLAIR AT THE DOOR OF THE YANGCHOW GUEST ROOM

BEGINNING WORK IN THE NORTH KIANGSU MISSION

BY THE REVEREND BENJAMIN L. ANCELL, M.A.

FOR several years it has been the wish of Bishop Graves, of Shanghai, to extend the work of his mission into North Kiangsu, beyond the Yangtse River. The accomplishment of this wish has just this year become possible, and in March Mr. Sinclair and myself found ourselves at last in Yangchow, the goal of our long desires.

We were not exactly received with open arms. In fact, our coming was much opposed; not with violence, but with all the petty obstacles that popular prejudice and official interference could devise. For overcoming these obstacles, our chief dependence was the Rev. Mr. Fu, who has displayed great energy and has been throughout a most efficient coadjutor. Mr. Fu is a priest from the Hankow district, kindly lent to us by Bishop Roots, for the reason that Man-

darin is spoken here, and the Shanghai dialect is not current. As for me, after nearly nine years in China I have had to undertake the acquisition of a new dialect, no attractive task.

Mr. Fu is what in Shanghai would be called "*hau bak wo le si kuh*" (can talk you to death); that is, he is very genial. He knows a little English, just enough to use in an emergency, and our conversation has been very funny. We begin in English, until an *impasse* is reached; then if it be he that is talking, he resorts to the Mandarin dialect, until I am up against it; then he puts it into writing, which I understand. If it be I who am telling him something, when the *impasse* is reached I tell him in the Shanghai dialect, with an even chance that he gets my meaning clearly, and has to write it back to me to make sure that he understood. We get on much better now.

For two months we lived in a house belonging to the Methodists, kindly put at our disposal. In May we finally succeeded in renting a Chinese house, moving in at once and getting down to work. Our first preaching service marked a red-letter day in our calendar.

Our house is well located and otherwise well adapted to our use, except that it is rather dilapidated and so does not give us "face." Its size is palatial, for it contains about fifty rooms, falsely so called. They are all very small, and we have had to remove partitions freely to make the rooms usable. Three rooms turned into one form our "Guest Hall"; two larger ones make the "Preaching Hall"; three more compose the Chapel, so, after all, we have no great surplus.

I love a Chinese house, with its courtyards and its stone flagging and its carved doors and its queer lateral projections into its neighbor's ribs, as it were. That liberty is reciprocal, however, as he thrusts himself into my territory at other points. I must admit that when winter descends upon us my enthusiasm for such a house is modified, for it has no provision for heating. The Chinese merely put on an additional suit of clothes for, say, every five-degree fall in the temperature. I presume Mr. Sinclair and I will have to do the same thing this coming winter, though our clothes do not lend themselves very well to such use.

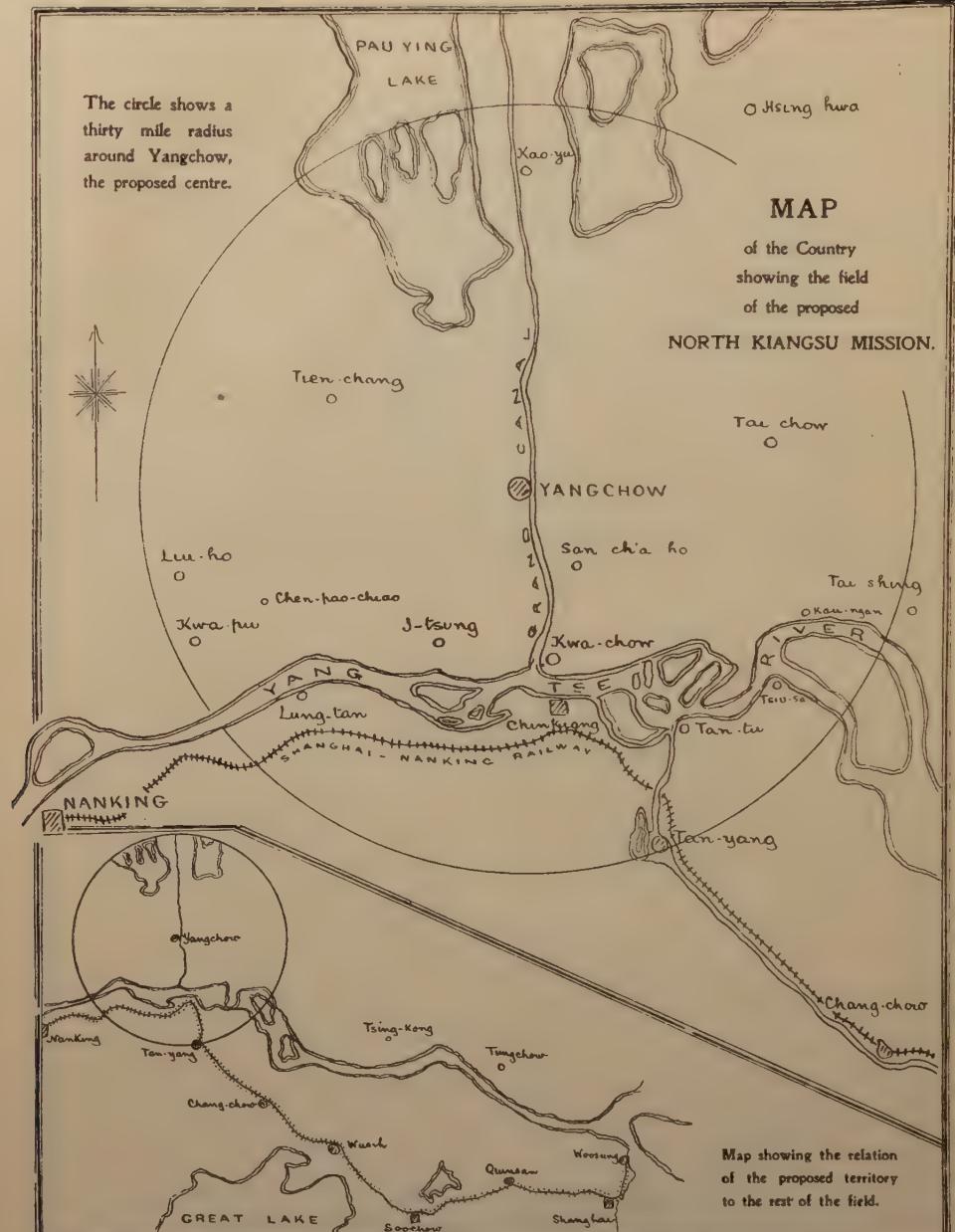
Since we got into our own house, Mr. Fu has been preaching twice a day, with a very good attendance at first, which has fallen off somewhat. The novelty is passing, and besides, it has been so extremely hot lately that there are comparatively few people passing about. They only move when they have to. Mr. Fu has made one or two trips to towns near by, and I have been out on one-country trip. Arrangements are under way for holding services in Nanking, where seven or eight Christians of our mission reside. We also desire to establish ourselves in Chinkiang. The itiner-

ating work will be taken up more vigorously in a short time. During July and August the mosquitoes and other live things on the boats we have to use are so terrible that it has been desirable to wait until their busy season has somewhat declined.

Yangchow is verily a city "old in story," as it has behind it somewhere between three and four thousand years of *recorded* history. There is something for your imagination. Who knows but that the porcelains (Yangchow is famed for such) found in the tombs of the ancient Egyptians, which Rosellini believes to have been imported from China by kings contemporary with or before Moses, came from this place? Over three thousand years ago it was the capital of the Yang kingdom, which also gave its name to the Yangtse River; and though it has not since enjoyed the dignity of being a capital, it has been admired by subsequent rulers. The emperor who reigned from A.D. 605 to 618, and who constructed the Grand Canal, which passes this city, built a palace and spent much time here. No trace of his palace remains, but the site is pointed out, and a certain temple, now almost in ruins, lives upon the glory of having been visited by this emperor, who came to admire some fine flowers grown there, a kind of hortensia. This temple I have seen, and the garden in which grew the famous flowers. About a hundred and fifty years ago the emperor Chien-lung visited Yangchow, and certain handsome structures erected in his honor still remain.

We have had pretty fair attendance upon our meetings; not so large as we should like, but still always some. We encounter some queer people. One man who comes around occasionally insists that he has already been baptized by the Holy Ghost. He is regarded by the Chinese as mad. Another man assures us that when he has been in Shanghai he has often seen our Lord walking on

The circle shows a thirty mile radius around Yangchow, the proposed centre.



the streets. One rather nice old gentleman told me that he has heard the Gospel preached, but that he does not believe in it at all; however, he likes to talk to foreigners, who think they know so much. Is not such frankness delightful?

Our Boys' School opened with exactly
(940)

two pupils; one, Mr. Fu's son, the other a son of the Chinese teacher engaged! But in a month we had grown to ten, all of them of a good sort. The numbers will come by and by; we are strangers here yet, and the people are cautious. Four of our pupils are boarders, and they make a nice little family.

We are fortunate in our teachers. The Chinese teacher is a Master of Arts, and a very good man. The assistant in English is one of my Soochow boys, who had three years at St. John's College. He is efficient and capable of taking responsibility, and is a great help to me. My idea is to train not only my own teachers, but a band of catechists, or lay preachers, as well.

We have visited the cities of Nanking, Chinkiang, Kaoyu and I-tseng, and several towns. We want to go regularly to the first three places, and also to a busy town only about six miles from here called Sien-nyui-miau, which means the "Temple of the Fairy Godmother." I went there last week, riding on a donkey. When about two miles from the town, my donkey suddenly gathered up his feet—like Jacob a-dying—and fell sprawling, rolling me and my nice duck suit in the mud. I was quite indignant until my little donkey-driver explained: "You need not feel badly about it at all; he always does that when he does not want to go any further!" Upon hearing this I was quite reconciled and left him to refresh himself by the roadside until my return.

The people of this section have seen but little of foreigners, but they give us no welcome. Not that they offer any rudeness, they rather feign utter indifference. There is a new spirit of "China for the Chinese," and "Let the foreigners alone" abroad in the land, which is not without effect upon our work. A very few years ago everyone was eager to hear what the foreigner had to say, now they affect to despise him, as wanting nothing that he has to bring them, unless we except cheap wine and cigarettes.

I wish I could gratify our friends by offering assurance that we shall send them early reports of great results achieved here. I dare not promise this. We are in a very difficult field, well overgrown with thorns and with much



THE REV. BENJAMIN L. ANCELL,
LEADER OF THE NORTH
KIANGSU MISSION

stony ground; moreover, many birds are hovering around to make away with what seeds we may scatter. A vast amount of preparation seems to be necessary before we can hope to reap a crop. But we are going to "fecht awa'," and we believe that our labor will not be in vain.

For the present, until we buy land and begin building, our needs are provided for by appropriation of the Board, and we do not ask now for "specials." But the inauguration of this work means an increased expense to the Board of about a thousand dollars per annum, and I could wish that every one who reads this account would offer some help, freely and according to his ability, toward meeting that additional expense, so that it may not appear that opening this work was premature or a burden too heavy to be borne. And we ask your prayers.



HOW TO DO IT

In answer to a letter asking one of the Texas clergy "How he did it?" he replies:

THE paying of the apportionment of \$275 was very easy. I simply asked the people of Christ Church on Easter Day to do it; and they did it.



TRINITY COLLEGE, TORONTO, WHERE THE CHURCH STUDENTS OF THE
UNITED STATES AND CANADA MET IN ANNUAL CONVENTION

COLLEGE—SCHOOL—SEMINARY THE CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION

BY KENNETH A. BRAY

THE twenty-second annual convention of the Church Students' Missionary Association met in Toronto, Canada, on November 5th—8th, with delegates from twelve colleges and seminaries in attendance. Trinity College, Toronto, was the entertaining chapter, and much of the success of the convention was due to the careful arrangements and cordial hospitality.

The whole convention was characterized by keen interest and work. Every delegate sought to bring success from the conferences and debates by careful consideration and earnest prayer. From the very start there was business in the air, which the chairman, the Rev. Arthur Hunt, noted in opening the convention, when he remarked that whereas in former years he had had to plead for inter-

est and action, he now felt called upon to plead for moderation and caution.

Twenty-two years ago, when missionary activity and zeal were less noticeable in the Church, the Church Students' Missionary Association boldly undertook to remedy things, as far as possible, in colleges, schools and seminaries. Conditions have greatly changed since then. The Church stands to-day pre-eminent as a missionary body. The missionary interest has not only awakened, but it has been organized, and powerful machinery has been developed for promoting and stimulating it. This changed condition has been making the position of the Church Students' Missionary Association an anomalous one. It has more and more appeared of late years that it has been doing work for which there was in the Board of Missions an official and ef-

fective organization already existing. Therefore, the natural and absorbing question in the convention was, "Is there any further need of the Church Students' Missionary Association?"

From the beginning all were agreed that the Board of Missions alone could adequately handle and promote missionary interests in colleges and schools, and that the work logically belonged to the Board and not to the Church Students' Missionary Association. It was, therefore, unanimously voted that the Board of Missions be asked to relieve the Church Students' Missionary Association of this work.

It was, however, known to all, though perhaps especially realized by the college delegates, that the Board of Missions in attempting to work in colleges and schools would be thwarted and impeded (as the Church Students' Missionary Association has been) by the absence or weakness of Church organizations, and the question arose, "When the Board of Missions sets about to appeal to the colleges, what can be their channel of approach, and base for advance? What can be the parallel in the colleges to the 'parish'?" In the face of this difficulty, the convention realized that the Church Students' Missionary Association could not yet disband, though it surely must reconstruct and adapt itself for the new conditions.

Church work in our colleges has been haphazard, unorganized and undeveloped; Churchmen (and there are 1,000 in Harvard alone) have often been able to go through college unchurched and untouched by any Church appeal. There has been little that tended to bring before them the responsibilities and opportunities of Church membership and life, and no centre to which the Church could appeal.

This weakness (to which can be attributed, at least in part, the lack of men for the ministry and the mission field) constituted an appeal to the convention, and it was unanimously decided to undertake the new work of organizing, de-

veloping and popularizing Church societies in colleges and schools until the General Convention assume charge of this work. So it was that delegates, who had gathered with foreboding to face a dubious position, separated with a great hope and purpose.

Though we have put the business meetings first in our report (and they occupied ten hours of active discussion on the floor, without mentioning the keen debates between groups of two or three which filled the recesses), yet the centre of the convention was the chapel, for in the chapel, through the daily celebrations of the Holy Communion, prayers and frequent devotional meetings, was obtained the inspiration for our work and the spirit of patience which marked the debates; so that when the delegates came to separate it was felt that God had abundantly blessed their work by the guidance of His Holy Spirit.

In the missionary addresses and conference and in the reports of the Association's secretaries, the Rev. Henry A. McNulty, the Rev. John J. Gravatt, Jr., and Deaconess Goodwin, were two great recurring sentiments—the splendid hopefulness of the missionary outlook to-day and the growth of a spirit of unity in the Christian body. The chief addresses were:

"The Pan-Anglican Conference and Its Message to Students," by the Rev. L. N. Tucker, D.C.L. (General Secretary of the Canadian Board of Missions); "The New China," by the Rev. D. T. Huntington, of China; "The Mohammedan World and Its Call to Students," by the Rev. S. Gould, M.D., of Palestine, and the Rev. S. W. Zwemer, of Arabia; "The College Problem," by the Rev. Professor Rhinelander; "Japan and its Message to Students," by the Rev. C. H. Shortt, of Tokyo; "City Opportunities for the Student," by the Rev. Canon Dixon and the Rev. W. H. Vance; and special addresses for the women delegates by Deaconess Connell, Deaconess Knapp, Deaconess Goodwin and Miss C. G. Heywood, of Tokyo.

NOTES FROM CUBA

BY ARCHDEACON STEEL

DURING the summer vacation the students of the seminary in Havana did mission work in various places: Messrs. Carreras and Castro in Cardenas; the Rev. C. V. Tuzzio in Colon; Mr. Sergio Ledo in Macagua, and Mr. Ripoll in Cienfuegos, where he has been associated with Chaplain Brander, of the United States Army.

A NUMBER of changes have recently occurred among the clergy. The Ven. C. M. Sturges, Archdeacon of Eastern Cuba, has been transferred from the charge of Camaguey, Ceballos, Bartle and La Gloria, to that of Sagua la Grande. The Rev. Charles E. Snavely, formerly of San Juan, Porto Rico, has assumed charge of Mr. Sturges's former work, making his headquarters in the rectory at Camaguey. The Rev. J. M. Lopez-Guillen has been transferred from Guantanamo to Guanabacoa, a city near Havana, where he will hold regular services, also taking charge of the mission at Bacuranao, and teaching in the seminary. His place at Guantanamo has been taken by the Rev. C. B. Ackley, formerly on the staff of St. Bartholomew's, New York. At Guantanamo a new church is being built.

E. Checkley, who has a corps of six assistant teachers.

CALVARIO MISSION, at Jesus del Monte, Havana, opened with an enrolment of eighty pupils. Under the wise and able management of the Rev. A. T. Sharpe, this work, which has always been very successful, is moving on to even better things. In this building three distinct works are being carried on at the same time—the school, under the direction of Mrs. Perez, the services of the mission, and the theological seminary, all of which are under the general management of Mr. Sharpe. The attendance at the services is very large, and the assistance of the students has made it possible to organize a good choir.

THE American school in Guanabacoa reopened with an enrolment about the same as that of last year. This is the school begun last year by the Rev. H. C. Mayer, who returned to the United States at the end of the school year. It is now under the direction of Miss Mabel Smith, and its success is assured. In the house which has been rented for the use of the school, a room will be fitted up as a chapel, and the Rev. J. M. Lopez-Guillen will hold regular services in it.

THE Cathedral School for Girls, in the Vedado, Havana, reopened October 1st, with about sixty pupils, double the number of the opening day of last year. This school embraces in its regular course the primary, intermediate and high school grades, with kindergarten, academic and collegiate branches, including Spanish, English, drawing, physical culture and needlework. The school is under the direction of Miss E.

SAN FELIPE mission, at Limonar, is the manual training-school for colored children, in charge of the Rev. Emilio Planas. In the school there are fifteen boarders, and twenty-nine day pupils. As the school is licensed for only forty-five pupils, it is impossible to accept more, although Mr. Planas is overwhelmed with applications. The boys

in the printing department are publishing a small monthly paper, and doing other job work. They are greatly handicapped by the lack of proper type and a good press. The one they have is practically worn out. In the Sunday-school there is an enrolment of fifty-six children, with an average attendance of forty-six, with four teachers. The con-

SAN PABLO mission, Cienfuegos, a city of about 50,000 inhabitants, very beautifully situated on the southern shore of Cuba, has been making good progress. A building has been rented and regular services are being held in the temporary chapel. The knowledge of the Church has been brought to many of the most distinguished people of the



THE DAY-SCHOOL AT JESUS DEL MONTE, HAVANA

gregation is steadily growing. A church building is badly needed here. Mr. Planas has another mission at Coliseo, where he has a large congregation, and a Sunday-school.

THE Spanish mission at the pro-cathedral, Havana, is under the charge of the Rev. Estaban Morell. There are regular services every Sunday and a weekly celebration of the Holy Communion, with a large attendance at all the services. A large chorus choir renders the music very acceptably.

city. Two Sunday-schools are already in operation, and another is in contemplation.

THE walls of the episcopal residence have reached their full height, and it is likely that the building will be ready for occupation about January 1st. The money for this building comes from the Men's Thank-offering. The house will be comfortable, dignified and handsome, and in every way worthy of the Church in Cuba.

GEORGE BRINLEY MORGAN

ON November 14th, as the Rev. George Brinley Morgan, D.D., was on his way from Christ Church, in the city of New Haven, to his home, he was struck by an automobile and so badly injured that he died early Sunday morning, the 15th. Dr. Morgan had been rector of Christ Church for twenty-one years. His readiness to serve all in need, his gentleness and his transparent goodness endeared him to hundreds of fellow-citizens. One of the New Haven clergy says that beyond doubt Dr. Morgan was more greatly beloved and exerted a deeper influence than any other clergyman in the city.

Elected a member of the Board of Missions in 1904, Dr. Morgan discharged this trust with characteristic fidelity. Only urgent necessity kept him from the monthly meetings. During the four years of membership on the Board, Dr. Morgan served on the Committee on Domestic Missions and for years, during the absence of the Rev. Dr. Alsop, filled his place also on the China and Japan Committee. In 1903 Dr. Morgan was elected Bishop-coadjutor of Springfield, but felt obliged to decline.

A BISHOP'S LETTER TO HIS DIOCESE

BIshop FRANCIS has written a pastoral letter on offerings for Church Extension. He asks that it be read in all the churches in the Diocese of Indianapolis on one of the Sundays of November. "To have the diocese meet and overpass its apportionment," he says, "is the dearest wish of my heart, for that will show

that we are growing in the spirit of our Master."

Attention is called to three recent events of great significance:

"The first was the refusal of Bishop Rowe to leave Alaska, when he was elected by the House of Bishops to a home jurisdiction. For twelve years he has rendered heroic and valiant service in that difficult field, enduring cold and hunger without a murmur; again and again facing death, drawing his own sled when he had not the money to buy dogs. His health was breaking down under the strain and his brethren thought to bring him relief and to prolong his useful life by calling him home. But he would not come. Only a few months later, Bishop Brent, who has done such noble work in the Philippines, was elected to the Bishopric of Washington. From every point of view, this was a call to undertake duties of the first importance. To build up the Church in the capital of the Nation on the strong and broad foundations laid down by the lamented Bishop Satterlee demands great gifts and presents a unique opportunity. Twice the call was given, twice was it refused. Bishop Brent would not leave the Philippines. Finally, but a few weeks ago, the Rev. Dr. Lloyd, the General Secretary of the Board of Missions, declined for the fourth time an election to the episcopate. Mississippi, Kentucky, Southern Virginia and Maryland have each called him to become a bishop in the Church of God. He declined because he would not surrender his place in the forefront of the Church's missionary work.

Such acts as these . . . are a call to us to rise up to the full measure of our duty and to sacrifice ourselves in Christ's cause. Surely when we have in the Church men such as these . . . the least we can do is to provide them with the means to do their work, and thus to share with them in extending the Kingdom of God and in bringing men everywhere to the knowledge and service of God through our Lord Jesus Christ."



MRS. TSANG
The House Mother



MISS DODSON
The Principal

SISTERS OF THE EAST AND WEST, WHO FOR TWENTY YEARS HAVE WORKED
SIDE BY SIDE FOR THE UPLIFT OF CHINESE WOMANHOOD

TWENTY YEARS' WORK ON BEHALF OF CHINESE GIRLS

BY LILLIS E. CRUMMER

FOR weeks the girls of St. Mary's Hall, Shanghai, and the members of the mission staff had been looking forward to October 8th, when the twentieth anniversary of the arrival in China of Miss Steva L. Dodson was to be celebrated. During eighteen of these twenty years Miss Dodson has been principal of St. Mary's. As we drew nearer the time of the celebration our hearts sank, for day after day the equinoctial rains poured down. The night of October 7th brought no relief and no one thought of anything but a wet anniversary for Miss Dodson the next day. The small children particularly felt anxious, for they had planned to make Miss Dodson very happy with some out-of-door sports. School closed at noon and the afternoon and evening were given over to our celebration. Mrs. Tsang, the house-

mother, with whom Miss Dodson has worked all these twenty years, had killed her best spring chickens for the occasion. At half-past twelve we all sat down to a very fine Chinese feast, having been summoned to it by the explosion of fire-crackers and sky-rockets.

At two, the children had arranged to make Miss Dodson, and incidentally themselves, very happy by an exhibition of Chinese jugglery, ventriloquism and sleight-of-hand. The rain had stopped, and this took place out on the lawn. Perhaps no other land in the world excels China in this art. The company consisted of three experts from Pekin. The exhibition was of interest to all, but the smaller children particularly enjoyed it, especially the imitation of the creaking sound of an old wheelbarrow pushed by country coolies who imagine the louder it squeaks the lighter the load.

It is a sight and sound found only in China and at times it becomes so nerve-distracting that the authorities in Shanghai order the wheels to be kept well watered to avoid the creaking sound. The imitation of dogs barking and birds singing was also fine, and the enjoyment of the younger children only reminded one how necessary it is in our teaching to keep literally to the Socratic method and choose our illustrations from things known to them and then pass to the related unknown.

But the chief event of the day came in the evening at eight o'clock. A musicale is a thing of not unusual occurrence in St. Mary's Hall, and when Miss Dodson saw some plants placed around to brighten up the assembly hall, she heartily approved of the musicale coming on her anniversary. Not until she had entered the hall and listened to the first number did she realize that all our mission people from Shanghai had gathered to do her honor. Bishop Graves escorted her to the platform. Then he told of her service during the long term of years, and pointed out that she was the first single lady to achieve it since the days of Miss Fay. He emphasized two of her characteristics which he had particularly noticed during the fourteen years he had been her bishop and had been intimately connected with her work. He said she had always stood for peace and she had always worked for unity in the mission.

Dr. Pott, who spoke in Chinese, and with a keen sense of Chinese humor, explained how, having had two years start of Miss Dodson in his knowledge of Chinese, he had acted as her teacher when she first came out. Thus he claimed some of her glory. This made a tremendous hit with the Chinese part of the audience, for they are great on storing up merit for themselves. Then he showed the students how they could learn two great lessons from the study of Miss Dodson's character. He spoke of her oneness of purpose and her perseverance in keeping to this one purpose all these years, noticing as he passed the

growth and improvement in the school as the years have gone by. He then spoke specially of her industry as the other leading characteristic.

The Rev. Mr. T'ai, our Chinese clergyman at Jessfield, said he had been invited to speak for the students of St. Mary's, but that first he wanted to say something of his own thoughts on the subject of Miss Dodson. He said the foreigners could not speak as freely as he could, for, by doing so, they would indirectly speak well of themselves. He spoke of her life of self-sacrifice since she came to China, of her patience in dealing with many trying circumstances, and her great sympathy in caring for these girls as if they were her own children. In fact, some of these students, he said, were of the second generation since she came and thus she could be called, in one sense, their grandmother, a very honorable title in China. He ended this part of the address with a classic little poem written by himself, which, translated, runs as follows:

May your life and your health be
strong and fine,
And peace to old age be given,
And as rich as the blessings you
shed on us,
May your blessings fall from
heaven.

At this point, the 150 girls arose. Immediately Mr. T'ai became their spokesman and in beautifully chosen phrases he expressed their gratitude to their teacher, assuming the attitude of bowed head and clasped hands, which is so expressive with the Chinese. When this was finished, two little girls came up the aisle bearing a beautiful tea-set for Miss Dodson from the Chinese teachers and students as an expression of their love and veneration for one who had served them so long and faithfully. The addresses were followed by much music, and Dr. Boone, the oldest member of the mission, had something to say which interested us all.

Miss Dodson went through the ordeal heroically, and one, to look at her to-day, would never dream she was a grandmother.



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THE BUILDINGS AT MISSION HOME IN THE BLUE RIDGE MOUNTAINS, VIRGINIA

CHRISTMAS IN THE VIRGINIA MOUNTAINS

BY DEACONESS PROFFE

THE Christmas festivities at Mission Home in the Blue Ridge Mountain country began a few days before the festival with a Christmas bazaar. Its purpose was to enable the people of the mountains to obtain easily suitable Christmas gifts for their families and friends, and thus help to spread the spirit of Christmas in their own neighborhood. The articles offered for sale had been contributed by friends of the mission, so that it was possible to sell them at unusually low prices.

Those who took advantage of this opportunity were able to do two good things at once. They not only spread Christmas cheer among the mountains, but helped people elsewhere to under-

stand the meaning of Christmas, for the proceeds of the bazaar were given for mission work at home and abroad.

The bazaar had crowds of visitors from miles around and the little schoolhouse in which it was held looked, as some one remarked, "like a city store." To the city dweller this simile would probably give the impression of a vivid imagination, for the counters and tables were made by putting planks over the school desks and covering these with sheets. The seven bright-faced sales-women with white aprons proved how attractive the young women of the mountains can be when their pride in personal appearance is stimulated.

Two memorable features of the occasion were the finest Christmas tree Mis-

sion Home had ever seen and a chimney of candy boxes with St. Nicholas at the top.

A few days later the children met to make decorations for the church and to trim the building.

Christmas Day itself began with an early celebration of the Holy Communion. Although the Christmas festival was not to begin until one o'clock, long before ten o'clock people began to gather. Many of them came long dis-

the staff and a few invited guests might have their Christmas evening together.

Simple as the record of such a day may seem to the average Churchman, it meant a good deal to those who are trying to establish the Church in the mountain country. It shows for one thing that many of the people are beginning to realize that Christmas means more than simply "having a good time," regardless of how that so-called good time may affect their homes and the community.



THE MISSION HOME YOUNG PEOPLE ARE DOING THEIR PART TO KEEP THE GOSPEL BELLS RINGING ABROAD AS WELL AS AT HOME

tances, bringing their luncheon in baskets. When the service actually did begin the church was crowded by representatives from the schools at Mission Home, Frazier's Mountain, Blackwell's Hollow, Simon's Gap and Bacon Hollow.

After the children had rendered the Christmas programme the tree was lighted and the distribution of simple presents began. Later in the day the tree was carried from the church to the mission house, so that the members of

One man, who has learned through the mission to look at things in somewhat of that light, remarked: "I never did see the like of fusses going on now."

"Oh, yes, you did!" was the reply of the deaconess; "only you are all beginning to realize how undesirable such behavior is and are becoming disgusted with it."

"I reckon you are right," he replied, "but if only men would leave liquor alone!"



THE MISSION HOUSE AT GLADE CROSS

THE GOSPEL IN THE FLORIDA EVERGLADES

FOR several years an evangelistic and medical mission has been maintained among the Seminole Indians in Southern Florida. It has been carried on in the face of great odds. The physical difficulties are almost insurmountable. Glade Cross is in the heart of the Everglades, many miles beyond the borders of civilization. The post-office is thirty-two miles away and communication is officially declared to be "uncertain." Part of the time the Everglade country is under water, the streams sometimes rising to a depth of six feet. A recent trip of Bishop Gray is naturally characterized as "strenuous." It was a wagon journey of sixty-seven miles. For sixty-two miles the way lay through water from four inches to three feet deep. Again the water recedes in part and "islands" appear, where before was only a wilderness of water.

An obstacle even greater than the physical difficulties has been the attitude of the Indians. They have good reason to be suspicious of white men, for again and again they have been victimized. They fear the United States Government and to suggest that a missionary is a government agent is one of the surest ways of discrediting him. At times they have fallen under the influence of a few vicious white men who have sold them whiskey, defrauded them of their belongings and poisoned their minds against those who really wished to help them.

In spite of these obstacles Bishop Gray and his helpers have persevered, and at last the way to better things seems to be opening. Bishop Gray says:

"Doctor Godden, who has nursed so many sick men, women and children, besides successfully treating them, has

been lifted up even in the estimation of their Medicine Men. The council at last has decided that we are not there for what we can make out of them, but are really anxious for their best interests. Several of the leading Indians are asking for baptism and proper instruction. No Seminole family or individual can

bishop, anybody. Old Indian like to hear all about it. I like to hear all about it, what you say. Tribe no care, if Indian want to hear, preach, baptize. Council no care. Good ojis if Indian want to. But I think so maybe Indian no want baptize. I been long time in white man's church house. I hear



DR. GODDEN, OUR MEDICAL MISSIONARY IN THE EVERGLADES, WITH
TWO SEMINOLE FRIENDS

move without the approval of the tribe, and so we have assurance that the council has approved of our mission (the only one in Southern Florida for the Indians) and has agreed that all who may so desire can seek baptism, confirmation and Holy Communion."

At a recent conference with some of the Indian leaders the Rev. Irenaeus Trout asked if the council was willing that the people should receive the Gospel. Their Yatikachic-co (big speaker) replied: "You tell bishop, good ojis. Old Indian listen to speak, Mr. Trout,

preach, I see baptize. Me, I no want to. I no sabe. You preach to Indian and Indian sabe. He want baptize. All right. Council say all right. But I think so maybe he no baptize. I don't know." When asked how long the tribe had been willing to hear the Gospel he said: "Little while—four moons."

Bishop Gray believes that the time has come for more earnest work than ever, and he asks the help of all friends of the Indians that this remnant of the once powerful Seminole tribe may be won for the Kingdom of God.

THE MISSIONARY COUNCIL OF THE DEPARTMENT OF NEW YORK AND NEW JERSEY

NEW YORK, NOVEMBER 13TH, 1908

DEPARTMENT Number II. includes the seven dioceses in the States of New York and New Jersey and the Missionary District of Porto Rico. All the bishops, with the exception of the Bishop-coadjutor of Albany, together with clerical and lay delegates from all the dioceses, met in Christ Church, New York, November 13th, for the primary Council. The session opened with the celebration of the Holy Communion. Organization was effected by electing Bishop Doane president, Bishop Burgess, vice-president, the Rev. G. A. Strong, D.D., secretary, and Mr. William Jay Schieffelin, treasurer. Mr. Schieffelin was also elected as the representative of the Department in the meetings of the Board of Missions. The Council voted to abandon the numerical and choose the descriptive name, "The Missionary Council of the Department of New York and New Jersey."

The constitution adopted provides, in addition to the officers, for an executive committee, composed of one representative from each diocese and district, to which the Council may refer matters for further consideration and action, and for a committee of arrangements to prepare for succeeding Councils.

After a brief discussion of the advisability of electing a department secretary for nomination to the Board of Missions, it was decided to postpone action indefinitely. This decision did not meet the wishes of a strong and conscientious minority. They felt keenly the shortcomings of the department in failing to meet the apportionment. Porto Rico, it appeared, is the only member of the department giving its full apportionment. The dioceses fell short by amounts rang-

ing from about 17 per cent. of the amount suggested, as in the case of New York, to about 60 per cent. of the amount suggested, as in the case of Long Island. Some felt that this condition could be largely remedied by the work of a department secretary. A resolution offered by the Rev. John C. Ward, of Buffalo, providing for the immediate election of a department secretary, was referred to the executive committee for report at the next Council.

A resolution offered by the Rev. James E. Freeman, of St. Andrew's Church, Yonkers, pointed out that the seven dioceses within the department had fallen short a total of about \$80,000 in meeting the apportionment for the past fiscal year, and urged diocesan and parochial authorities to make this fact known to vestries and congregations in order that a determined effort might be made during the current year to meet the apportionment in full. The secretary was instructed to send a copy of the resolution to each bishop and parish clergyman in the department. Through the executive committee, the Council issued a statement to the clergy and laity of the department urging the holding in the larger cities of annual missionary conferences, especially for the purpose of stimulating and educating laymen to take a larger share in forwarding all plans of the general Board of Missions.

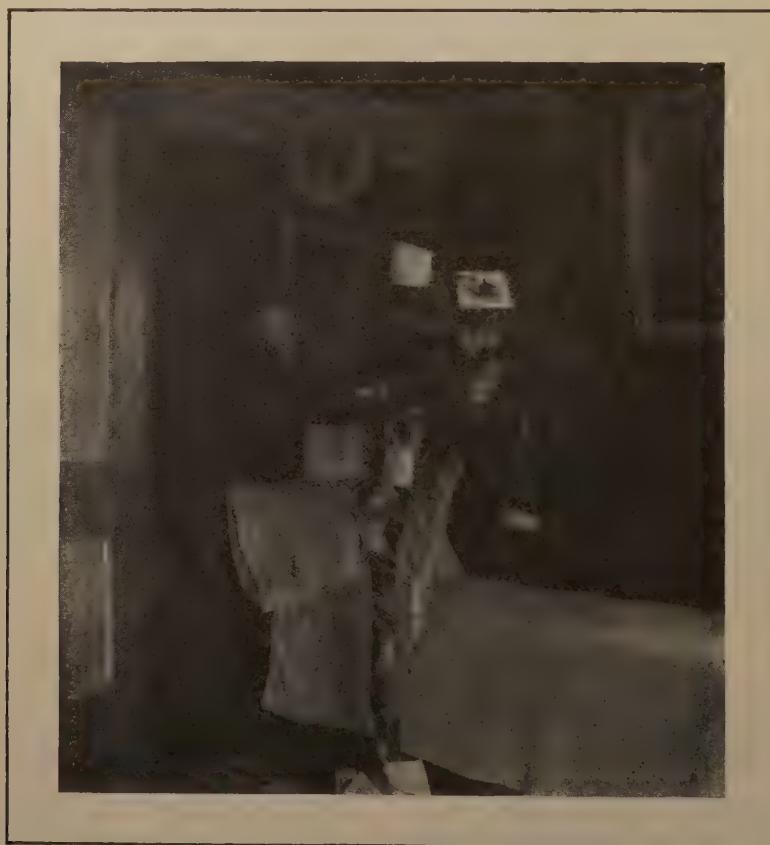
No public meetings were held in connection with this primary Council, but the constitution provides that at future sessions there shall be meetings of a general character, open to the public, when an account shall be given of the work in various parts of the field. It was decided to accept the invitation of the Central New York delegates to hold the next Council in Utica on October 26th, 1909.

A TUMBLE-WEED CHRISTMAS TREE

BY THE REVEREND E. W. BURLESON

“**A**TUMBLE-WEED Christmas tree! What is a tumbleweed anyway?” the average reader of *THE SPIRIT OF MISSIONS* will ask. All the prairie children know what a tumbleweed is, and how it looks when it has broken loose

Indeed I think there is not a tree of any kind within many miles of her home. But this big weed came rolling along on its journey and stopped to see the little girl. She captured him at once and took him in for Christmas. She tied him to a broomstick to make him tall and have



THE TUMBLE-WEED CHRISTMAS TREE

from its summer home and gone rolling before the wind, nobody knows where—and nobody cares, if only it keeps on going. But this particular weed had a history different from any other.

A little North Dakota girl wanted a Christmas tree and did not have one.

him forget about the stem he had left behind him. Then she wound the stick with bunting to make it feel cheerful and patriotic. The stick she put through a hole in a box, and in a few minutes she had a Christmas tree—different from any other in the whole country.

MISSIONARY COUNCIL OF THE THE THIRD DEPARTMENT

PHILADELPHIA, NOVEMBER 17TH AND 18TH, 1908

By the Reverend Thomas J. Garland

IT was fitting that the Missionary Council of the Third Department should be organized in Philadelphia, where the Constitution of the Church and the Prayer Book were adopted in 1789, and where in 1835 the General Convention declared every member of the Church to be a missionary, and a member of a missionary society. Through all the stirring history of the Revolutionary period and the organization of the Church, the four of the original colonies now comprising this department had a common interest in national and ecclesiastical affairs.

The Third Department consists of the dioceses within the States of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and the Diocese of Washington, so that it includes Jamestown in the old Dominion State, which tells the story of the beginning of our country; the city where the Declaration of Independence was adopted; and the capital of the nation.

The opening service of the Council was held in the Church of the Holy Apostles, November 17th at 11 o'clock. The Bishop-coadjutor of Pennsylvania administered the Holy Communion, assisted by the Bishops of Virginia, West Virginia, Easton and Pittsburgh. The Bishop of Pennsylvania delivered an address on the need of faith in Christ as a Person, and sounded the key-note of the meetings in an earnest appeal for personal faith and consecration.

The Business Sessions

After luncheon the Council was formally opened by the election of Bishop Whitaker as temporary chairman, and the Rev. Thos. J. Garland as temporary

secretary. Ten bishops and forty-eight delegates attended the meeting, representing all the dioceses except Maryland; the delegates from that diocese being unable to attend on account of the meeting of the special convention in Baltimore.

The programme, prepared by the Local Committee and adopted by the Council, provided for addresses by a representative from each diocese, and during the sessions addresses on Diocesan Missionary work were made by the following: The Rev. F. W. Tomkins, S.T.D., of Pennsylvania; the Rev. John Dows Hills, D.D., of Pittsburgh; the Rev. Rogers Israel, D.D., of Central Pennsylvania; the Rev. Alex. McMillen, of Harrisburg; the Rev. George C. Hall, D.D., of Delaware; the Rev. Walter B. Stehl, of Easton; the Rev. E. L. Goodwin, of Virginia; the Rev. C. Braxton Bryan, D.D., of Southern Virginia; the Rev. J. S. Douglass, of West Virginia, and the Rev. Alfred Harding, D.D., Bishop-elect of Washington.

It is impossible in this short report to give a synopsis of these addresses; all were instructive, and added greatly to the success of the meeting. The interest was well sustained throughout the sessions, and these diocesan reports will undoubtedly be a feature of succeeding meetings of the Council.

In addition to the reports of the dioceses, the Rev. Dr. Wilkins spoke on behalf of the Commission for the raising of \$5,000,000 for the General Clergy Relief Fund. The delegates seemed to be a unit in desiring to further this object, and a resolution was unanimously adopted by the Council commanding it to the generous support and active sympathy of the clergy and laity in the Third Department.

The Bishop of Central Pennsylvania, as Chairman of the Committee on Domestic Missions, urged the importance of this branch of the Church's work.

Mr. George C. Thomas, Treasurer of the Board of Missions, made a statement of the condition of the treasury, and explained the apportionment system and designated offerings. He made a stirring appeal for increased offerings to the great missionary work of the Church, so that the apportionment would be fully met. It was an impressive moment when, at the conclusion of his address, he made a plea for truer personal consecration to the great Cause. One delegate arose and said that if he had heard nothing else but that earnest and soul-stirring appeal of Mr. Thomas's he would feel amply repaid for his long journey.

The Organization of the Council

The Committee on Organization reported, with a few minor changes, the Constitution prepared by a local committee, whose salient features are as follows:

The name chosen is "The Missionary Council of the Third Department"; the bishop of the diocese in which the annual meeting is held will preside; the department secretary and representative at the meetings of the Board of Missions, are to be elected triennially. The Committee on Proceedings will consist of the delegates of the diocese in which the Council is to meet, together with the department secretary and treasurer.

The Rev. Thos. J. Garland, of Pennsylvania, was elected as Department Secretary, and the Rev. William Meade Clark, D.D., as Representative in the meetings of the Board of Missions.

An invitation was accepted to hold the next annual Council in Washington November 10th, 1909. It was decided that the missionary interest in the Council shall be extended throughout the department by means of missionary conferences, and a committee was appointed consisting of a delegate from each diocese with the bishop and the department secretary to

arrange for such conferences in the principal city of each diocese in the department. On Tuesday evening the Church Club gave a reception in their rooms at the Church House.

The Mass Meeting

On Wednesday evening a mass meeting was held at the Academy of Music, and the building was filled with an audience of about 3,000 persons. Bishop Mackay-Smith presided and made the address of welcome. Bishop Darlington spoke of the great missionary work that must be done in the coal regions, and told some pathetic stories of the hardships and lack of opportunities of those who live among the mines.

Dr. Lloyd spoke of the great awakening in the East, of opportunities in China and Japan, and pointed out that \$100,000 would be worth more to the Church now than half a million in a few years if we used it in putting our schools and colleges and other Church institutions in shape to do the great work which can be done to-day. Property will be higher in value in a few years, and it will be much harder to accomplish the same results. Mr. William R. Butler, of Mauch Chunk, made the concluding address on the domestic work of the Church and showed the enlargement of vision that was necessary in considering our present duty. He said "the Prayer Book must follow the Flag," and our domestic missions now embrace Porto Rico, the Isthmus of Panama, Hawaii and the Philippines.

Some Results of the Council

It is hoped that there will be an increase of missionary zeal as the result of the meeting of the Council and the Conferences to be arranged in the interest of diocesan, domestic and foreign missions. A few dioceses in the Third Department have more than paid their apportionment; others have fallen far below it, but it was the earnest desire of every delegate present that his diocese should be on the roll of honor, and we

have confidence that next year's record will show an improvement in this respect. With the larger interest taken by the department as a whole, many problems will be brought nearer to a solution—such as work among the foreign population; the coal miners; the mountain whites; the colored people. It was the opinion of many of the Council that in considering domestic and foreign work, we should not overlook the work among foreigners in the domestic fields; some means must be found to solve the problem of ministering to them.

Summing up the results of the Council, we have made a good start; have adopted a simple Constitution, and have a representative body to arrange for missionary conferences throughout the department. There has been a marked awakening of missionary enthusiasm, and a prominent delegate from Virginia voiced the opinion of many when he said it was the best missionary meeting he had ever attended.

LETTERS TO THE EDITOR

THE FUTURE OF THE INDIAN LACE INDUSTRY

To the Editor of THE SPIRIT OF MISSIONS:

THE deeply regretted death of Miss Sybil Carter, whose name has been identified with the Lace Schools among the Indians, seems to make it necessary to inform those who have sympathized with her work that Miss Carter's death will make no break in the continuance of the industry.

The Sybil Carter Indian Mission and Lace Industry Association was organized several years ago by Miss Carter in order to put the work to which she had

given so many years of her life, on a permanent basis; and with Miss Carter's co-operation the Association has systematized it and carried it on for several years. The officers expect to continue and extend the industry as long as those who have supported it will give it their sympathy and their aid.

The office of the Association has always been Room No. 70 in the Kennedy Building, 289 Fourth Avenue, New York, where the lace is sold and to that address any communication may be sent.

OLIVIA M. CUTTING,
President Sybil Carter Indian Mission and Lace Industry Association.

MABEL CHOATE,
Secretary.

MISS SYBIL CARTER

AT a meeting of the Sybil Carter Indian Mission and Lace Industry Association, held on November 20th, 1908, the following minute was adopted:

This Association desires to spread upon its records its deep sorrow at the death of Miss Sybil Carter.

Named, as it was, after her, formed for the prosecution of her special work, and guided by her advice and personality, this Association, more than any of the activities with which Miss Carter was connected, will feel her loss. Her devotion gave the Association birth, her memory will inspire its work. We place upon record our appreciation of her earnest Christian character and deep devotion to her chosen life work.

Her gentleness of manner and great personal charm endeared her to us all. The noble record of unselfish sacrifice to the arduous duties of her calling, and her loving insight into the needs of the Indian women and their capacity for self support, command our profound admiration and impress us with the obligation to continue, as well as we may, the work which she has begun so well.



MR. ROE
Alaska



MR. DECKER
Canal Zone

SOME FURTHER RECRUITS FOR THE DISTANT MISSIONS*

CENTRAL Pennsylvania is giving two of its clergy to widely separated fields. The Rev. William H. Decker goes to the new and rapidly growing field of the Panama Canal Zone, and the Rev. Robert E. Roe to relieve the Rev. Thomas Jenkins at Ketchikan, Alaska. Trained a Methodist, Mr. Decker found his way to the Church and studied privately to fit himself for the ministry, supporting himself meanwhile by teaching. Bishop Talbot ordained him to the diaconate in 1904 and advanced him to the priesthood in the next year. Since then Mr. Decker has done effective work in building up parishes at Jermyn and Peckville, Pa. When he went to the latter place two years ago the services of the Church were unknown in a population of about 5,000. Mr. Decker leaves a congregation with nearly ninety communicants, a flourishing Sunday-school, and a church building almost free from debt. He will doubtless find abundant scope for his energy in the Zone.

Mr. Roe also comes from a Methodist family, but in his college days the claims

of the Church were presented to him so forcibly that after graduating from Dickinson College he entered the General Theological Seminary. After his ordination in 1903 he served for four years as curate in St. Luke's, Scranton, leaving there to accept the rectorship of St. Paul's, Troy, and St. James's, Canton. The love and respect of all with whom he has been associated follow him to his chosen field. Mr. Roe leaves his people with regret; "but," he says, "the Church has given me so much that I feel I ought to give her all I possibly can. She has a right to ask me to give up some of the comforts of life at home and go to the front where it is hard to get men."

¶

ST. LUKE'S Church, San Antonio, Tex., has the honor of giving Deaconess Frances Baylor Affleck to the Mexican mission. Miss Affleck was educated at St. Mary's Hall. Later she did efficient work in St. Luke's Sunday-school and in the Orphans' Home, taking full charge of the latter in the absence of the superintendent. Miss Affleck's success in this and other

* See the November number.

parochial work led her friends to urge her to extend her sphere of usefulness by taking the course of training for deaconesses at St. Faith's, New York. Her record there fulfilled their expectations and they are confident that, both by nature and attainments, she is well fitted to be of help to Bishop Aves.

¶

TWO more trained nurses for Alaska, the Misses Margaret E.

Wygant and Henrietta Barlow, started last month for Valdez, where they will be associated in the Good Samaritan Hospital. Miss Wygant comes from the Church of the Beloved Disciple, New York. She is a graduate of the Mt. Sinai Training-school for Nurses and has served as assistant superintendent and superintendent in hospitals in Astoria, L. I., Galveston, Tex., Port Chester, N. Y., and Providence, R. I. Miss Wygant is a capable nurse and



DEACONESS AFFLECK
Mexico

possesses executive ability in a marked degree. Her wide experience will serve her well in a field where a nurse must be more or less thrown on her own resources.

Miss Barlow is a native of Meaford, Ontario, where Bishop Rowe spent part of his boyhood. She was trained at a private institution in Chicago, where she spent some years in private nursing, leaving to take a position

in the Port Chester Hospital, N. Y. A physician, under whom she worked for twelve years, says that she is worthy of any trust imposed on her, "in short, she is a splendid nurse."

¶

FOR the last three years notable work on behalf of African girls and young women has been carried on at Cape Mount by Miss Margaretta Ridge-



MISS WYGANT
Alaska



MISS BARLOW
Alaska



MISS BUFFINGTON
The Philippines

ly. As no other woman worker has been associated with her she has been unwilling to leave the field for a needed furlough. The offer of a friend, Miss Emily de W. Seaman, of Fishkill, N. Y., to relieve her for a year has been gladly accepted. Miss Seaman goes at her own charges as a volunteer. Associated with her is Miss Mabel A. Protheroe, who goes to Cape Mount under regular appointment. Africa enlisted Miss Protheroe's interest because of her knowledge of the Negro race through her work for them in this country. Before entering the Philadelphia Training-school, to prepare for her work abroad, Miss Protheroe was a teacher in the public school of her native town, Etna, Pa., where she was also organist in church and Sunday-school. Her cheerful and unselfish nature, and the love of the work which has prompted her to take this step, will be doubly welcome in Africa, where the workers are so few and the needs so great.

¶
IN going to the Philippines Miss Frances Crosby Buffington will be returning to a familiar field of work. Upon her graduation from Smith College in 1901 she went to Manila in the service of the United States government, and for nearly four years rendered

service of the highest grade. She was successively a teacher of Filipino youth, a trainer of Filipino teachers and supervisor of schools in two districts in Manila, a post with which she coupled the duties of principal of the Manila Normal Institute. Miss Buffington's tale of work in Manila was a heavy one, involving night as well as day teaching. For a year and a half she taught in a night school and for the next two years, in addition to her other work, succeeded in discharging with efficiency the duties of principal of a night school for adults.

Leaving the Philippines in 1905, Miss Buffington spent some months studying in Spain and then returned to this country. Here she has prepared students for college and has used her knowledge of the Philippines in the preparation of text-books for use in the government schools in the islands. During part of the last college year she substituted for the professor in Spanish at Smith College. Miss Buffington is thus exceptionally trained for work in the Philippines. Although urged to return to the government service, she decided in favor of a missionary career because of her deep interest in the problems to be worked out, her thorough sympathy with the policy of the Church in meeting

those problems, and her conviction that a Churchwoman, desiring to engage in constructive work in the islands, can best serve under the Church's direction. Having observed Miss Buffington's work as a teacher in the Philippines, Bishop Brent, in common with her friends in this country, predicts for her a career of

great usefulness. In the opinion of one "she sets a standard of modern missionary equipment." She will have school work in connection with the Settlement House in Manila. Miss Buffington's home parish is St. Stephen's, Boston, which has already given largely to the staff of the Philippine Mission.



THE CHURCH OF THE HOLY INNOCENTS', LAHAINA, ISLAND OF MAUI

LAHAINA, THE BEAUTIFUL

BY THE REVEREND LEOPOLD KROLL

IN April we arrived in the beautiful and historical town of Lahaina. Bishop Restarick's intention, when he sent me here, was to extend the Church's teaching and influence. The Church in the Hawaiian Islands is trying to minister to all of the many nationalities represented here. In Lahaina the native Hawaiians hold the first place, but with a Japanese population of 1,500 and a large number of Chinese and Koreans there is abundant opportunity to reach out and bring these people into Christ's Kingdom.

From all accounts, Lahaina of the present day is quite different from the

Lahaina of old. Then it was *the* city of the islands and held the place now held by Honolulu. As one goes about the quiet town, which stretches along the shore of the ocean, it is hard to realize that here only a few years ago kings had their court and lived in all their primitive splendor, controlling their subjects by the powerful weapon of the *taboo*. In the quiet waters before the town, it was no uncommon sight, at certain seasons of the year, to see hundreds of whaling vessels anchored. Financially, this was a good thing for the merchants and natives, but morally it was terrible. The few good men and women who were

located here had an uneven fight against the forces of evil. The bad effects are by no means entirely gone, but perseverance and patience, and the grace of God, have done much to stamp out the curse which the white man brought with him.

Temperamentally the Hawaiian is affectionate. Nothing suits the real native better than to lounge around in the shade of his hut. When a few get together on the glorious moonlight nights so common in the tropics, it is usual for one of the party to bring out his *ukilele*, and then in sweet yet mournful tones they will sing of their loves, and the flowers. In the islands love and affection are closely associated with the flowers. The girls wreath flowers for their sweethearts and these are worn either around the neck or the band of the hat. When friends depart or arrive they are bedecked with *leis*. A few nights after our arrival here the people tendered us a reception and their affection and good wishes were shown by the placing of flower *leis* around our necks.

Among the Hawaiians in the congregation a splendid Christian spirit is manifesting itself and we have the foundation for a good future. This, of course, will appear more fully when the children of the Sunday-school come of age. If their present interest and zeal count for anything at all, we have great things to look forward to.

Of the various undertakings the day school has been the biggest surprise of all. This began with Mrs. Kroll getting a few little children to form a class so as to give our two boys school-room discipline. Within a week after it became known that a school was to be opened, we had twenty-six applicants. The prospects for the coming year are that we shall have many more seeking to be enrolled, but the question is where to get another teacher. Bishop Restarick has promised to try to get another helper for us, realizing that Mrs. Kroll and myself cannot possibly attend to all of the work. In two ways the school is an important factor in the work. It brings us

into intimate association with a number of children and it brings them daily to the Church services. At times we have as many as forty children at the daily morning service.

In the school we have Hawaiians, whites and half-whites, Japanese and Chinese. We do not experience the social difficulties that confront the people in the States. It is the same in the girls' guild, which meets every Tuesday and Thursday: the children mingle together and all take interest in the sewing and cooking classes. It is here that we are trying to teach the girls those things which are necessary to build up clean Christian homes.

Another important parish institution is the night-school, attended chiefly by Japanese and Koreans from the sugar plantation. These young men are all ambitious to get an English education and while they are getting this we manage also to teach them some Christian truth.

God has blessed our efforts, for, in addition to the general growth, two very promising young men, one a native and the other a Chinese, have made known to me their desire to give their life to the Church's work.

There is a Chinese Reform Society in Lahaina. Some time ago I asked my young Chinese interpreter to try to arrange for me to give them a talk on "The Influence of Christianity for a Right Reform of China." They were pleased to have this opportunity to hear something about Christianity, and gave me a very cordial invitation to meet with them. They followed closely all I had to say. Seeing that they were interested, I branched out and spoke of the duty of the individual's life in the Christian religion. After I had finished, several of the leading men expressed their appreciation of my making known to them these truths and wanted me to speak to them again. So about ten days later I met with them, this time late in the evening, after the stores were closed. Our meeting place was in an upper room in a Chinese house, and I could not help but



SOME OF THE MEMBERS OF THE JUNIOR AUXILIARY AT LAHAINA

think of St. Paul's experiences. Twenty-five men assembled, and this time I spoke to them of Jesus Christ and what He came to reveal and give. It is indeed a wonderful inspiration to see how eagerly

these people are seeking the truth, for they are really without any religion amongst their new surroundings in the islands, and they want us to teach and lead them.

THE CHURCH IN THE CANAL ZONE

THE Church of England was established on the Isthmus of Panama in 1883. The quarter centennial was observed at Colon, Panama, and Gorgona in the week beginning November 22d. The Church of England was a factor in Canal work from 1883, when the Diocese of British Honduras was established, until 1907. The Protestant Episcopal Church began its work on the Isthmus in 1865, and resumed it in 1907.

"Christ Church in Colon was consecrated in 1865," says the *Canal Record*. "with the idea that it would be the centre of the religious life of the little colony of Americans collected there by the Panama Railroad Company. It is a handsome structure, built of stone, and

cost \$75,000. Political reasons caused its practical abandonment after a few years, and it served variously as a barracks, a magazine and arsenal, and a storehouse during the revolutions that vexed Colombia in the seventies. From 1865 until 1883 it was under the jurisdiction of the Protestant Episcopal Church.

"When the French began their work on the Canal there was a large immigration of West Indians to the Isthmus. As most of the immigrants came from Jamaica and other British West Indian islands, there were many members of the Anglican Church among them. Not with any idea of proselyting, but to minister strictly to members of that Church, the Anglican missions were established on the Isthmus. Speaking of the open-

ing of the work, the Rev. Mr. Hendrick says:

"We were warmly welcomed by both the French Canal Company and the Panama Railroad Company. The former provided us with camps at different centres of work along the route of the canal, and in one or two instances built churches for our use; and also contributed monthly a sum toward the maintenance of the work. The privilege to continue our work in these buildings at these places was conceded to us by the new Panama Canal Company, who were willing to recognize the necessity of the continuation of our work, but who did not find it possible to make any contribution toward its maintenance. The Panama Railroad Company very graciously allowed us the free and exclusive use of Christ Church, Colon, and supplied a furnished residence for the clergyman ministering therein. He was treated as a chaplain of the company in his official capacity, and was granted a monthly sum toward his stipend. He was also permitted, as well as others associated with him in the work, to travel on the road free of charge. We were able in the course of years to establish missions at Mount Hope (then Monkey Hill), San Pablo, Gorgona, Bas Obispo, Las Cascadas, Culebra, and Paraiso, also opening a mission in the city of Panama. At these places day-schools for the education of the children of the laboring class were established, and were conducted by men trained for such work under government supervision in the Island of Jamaica, who also performed the duties of catechists or lay-readers at the said stations. These places are maintained partly by the voluntary contributions of people residing therein, and partly by a vote of money from our missionary society in England."

"On account of the change of sovereignty in the Canal territory the Anglican Church turned its work over to the Protestant Episcopal Church November 1st, 1907. The primary reason for establishing the Church here in 1883 was to work among the West Indian

laborers. No distinction between white and Negro members was made, and the great majority of those who now attend the Episcopal churches on the Isthmus are Negro employees of the Commission. It is the belief of Archdeacon Henry B. Bryan that a majority of the 34,000 Negroes in the Canal Zone were brought up under the influence of the Anglican Church, and therefore are nominally Episcopalians. The number of communicants is about 1,000. The schools for lay instruction were abandoned as soon as the Canal Zone public schools were opened, except the schools in Panama, Colon, Las Cascadas and Mount Hope, in which 260 pupils are enrolled.

"There are now thirteen congregations of West Indians on the Isthmus: St. Paul's, Panama; St. Augustine's, Paraiso; St. Mark's, Culebra; St. Matthew's, Empire; St. Philip's, Las Cascadas; Ascension, Bas Obispo; St. Andrew's, Gorgona; St. Peter's, San Pablo; St. John's, Mount Hope; Christ, Colon, and missions at Guachapali, Pleya de Flor and La Boca.

"Since the coming of Americans the work of the Church has been less closely confined to Negroes. Five congregations for white people have been organized: Ancon, Culebra, Empire, Gorgona and Cristobal.

"It will be understood, of course, that religious work in the Canal Zone is not confined to any one sect. The Roman Catholics, Wesleyans and Baptists have churches at various points in the Zone; and independent services are held in several of the Canal villages. There is no village along the line of the Canal where there is not at least one church, and in several of them there are two or three congregations."



A YEAR'S subscription to *THE SPIRIT OF MISSIONS* makes an acceptable Christmas present. An attractive gift card will be mailed to announce the beginning of the subscription.



A CHINESE PASSENGER JUNK ON THE YANGTZE RIVER NEAR ICHANG

“TELL IT OUT AMONG THE HEATHEN”

BY THE REVEREND D. T. HUNTINGTON

HAS any boys' school in the United States an evangelistic band?

One Sunday night I was sitting in my study in Ichang when I heard boys outside. It was about half past nine and boys at that time of night usually mean that there is something the matter, but I heard one who had peeked through the blinds say, "Yes, he's here," in a peaceful way. In a minute they came in. There were about half a dozen of them. They said they had been trying to think what they could do to help the Church and they wanted to know if they could not "sell books" on the street. I had been trying for some time to find some way to use them to help the Church, and while I should not have suggested this form of work, as it came from them I saw no reason for not accepting it. They have since been going out every

Saturday afternoon (their only half holiday) and "selling books," and explaining the doctrine to all who care to listen or to buy. At Christmas they had a week's holiday and went off on a five days' trip in the country to "sell books."

Last spring I thought they might be the better for a little assistance, so I invited them to meet in my study on Friday that we might plan out the work more definitely and cover as much ground as possible. Others have joined, so that there are now about thirty, and nearly all of them are present at the meetings (which are now too large for my study and are held in one of the class-rooms), and also work every Saturday afternoon.

We have two methods of working, which we use on alternate weeks. One week we divide up into seven parties of four or five each and go out with books

and chiefly sell. Perhaps two parties will go across the river and the other five divide up the city and suburbs.

We offer our wares to those we meet on the street, saying to them: "Would you like to buy some religious books?" Usually they shake their heads, but sometimes they stop and look at them, and then we explain, and soon have a small crowd to hear. Most of our sales, however, are made in the stores. We go in and, if the proprietor does not shake his head at once, we spread out the books on the counter and begin to explain.

"This little book is on the Resurrection. We are on this earth for only a few tens of years at best, and it is therefore most important that we should know what is to come after. The price is only three *cash*.* As you will see, that is not enough to cover the cost. We do not sell them to make money, but only to ensure that they shall not be thrown away, as is too often done if the books are given away."

Sometimes we enter into quite a talk. Sometimes we get them started reading and then usually make a sale. The tracts are very small and very cheap, averaging perhaps five *cash* apiece, and we usually dispose of about a hundred. On a recent holiday—the Dragon Boat Festival—we went out in the morning and, contrary to my expectations, made very good sales, receiving about 800 *cash* for what we sold.

On the alternate Saturdays we go out in two bands and take hymn-books, and sing hymns in some open place in or near the city. It is very easy to collect a crowd of from fifty to a hundred in this way, and then we preach to them. Five preachers are usually appointed, who speak in turn, with a hymn between addresses. Some of the boys speak fairly well, but they are a little too much inclined to controversy, and some of their arguments are not such as would appeal to a Western audience.

* A *cash* is about one-twentieth of an American cent.

"Do such efforts accomplish any good?" someone asks. It would be difficult to point to any definite results on the people, but I am sure it is doing the boys good. Two of them have applied to study for the ministry, and several others are thinking of it. I said I could not point to any definite results, but that is not quite true. The other day, after the meeting in preparation (to which, by the way, I have added some devotional features at their suggestion), one of the boys told me of a man who came from the same place as himself, whom he had met on a boat a few days before, and who wished to become a Christian. He brought him to see me, and I hope he will, indeed, become a Christian. Another told me of a scholar in the English school, conducted by Mr. Chiu (who is a graduate of St. John's University and a Christian), who wished to be a Christian. I have not met him yet, but hope to soon. I frequently meet men who have read some Christian books and have some knowledge of Christianity and are glad to talk and to buy more books. One day, after we had sold all the books we had, we stopped and preached near the chapel, and when we had finished invited any who wished, to come into the chapel with us and talk matters over. To my surprise, seven came. One of them turned out to be a nephew of a former school teacher of ours, who died a few years ago. I do not think he had been in the chapel for years. There is going to be a great interest in Christianity in Ichang some day, and this is preparing for it.

¶
THIE election of the Rev. Alfred Hard-
 ing as Bishop Satterlee's successor
 has made a deep impression on Washington. Here is a striking instance of this: The morning after the election, as Dr. Harding was crossing the street, a motor-man stopped his car, got out, congratulated and shook hands with him. The conductor followed, and then all the passengers, learning what was going on, did the same.

THE MEETING OF THE BOARD OF MISSIONS

NOVEMBER 10th, 1908

THE Board of Missions met at the Church Missions House on November 10th. The following members were present: The Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Jersey, West Virginia, Central Pennsylvania, Rhode Island, Indianapolis, Long Island and Newark; the Rev. Drs. Huntington, Vibbert, Anstice, Alsop, Perry, Stires, Parks, Storrs, Morgan, Smith and Page; Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield and Admiral Mahan and Messrs. Butler, King, Morris, Pepper, Pruyn and Ryerson. The Bishops of Central New York and Cuba, honorary members, were also present.

The Treasurer reported an increase in the contributions to November 1st toward meeting the appropriations of \$6,477.10, as compared with a decrease to October 1st, of \$2,434.93; being an improvement during the month of \$8,912.03.

The Treasurer also stated that he had signed personally a letter to every one of the parochial clergy calling attention to the Apportionment and asking their co-operation in endeavoring to have it met, in view of the responsibilities confronting the Board; also that he had addressed a personal letter to each bishop enclosing one of these letters and asking his aid in the matter.

The Board adopted a resolution to the effect that new appropriations for the maintenance and furtherance of existing work be made for the present only to meet imperative exigencies as they may arise, and the General Secretary was instructed to inform the Church of this action through the bishops and the clergy with the hope that immediate and general efforts may be put forth to increase offerings in order that the aggressive work which needs to be done may soon be vigorously prosecuted. A further resolution declared "that it was urgently desirable that each member of the Board regard himself as charged with the responsibility of doing whatever may be in

his power, beyond the discharge of his duties in the Board room and on committees, to increase and deepen practical interest in the missionary work, especially in securing individual subscriptions to the Board's funds."

The Rev. James DeW. Perry, Jr., tendered his resignation of the position he has held as Secretary of the First Department, because parish duties prevent him from giving proper attention to it longer. The resignation of Mr. Perry was accepted with an expression of appreciation of the good service he has rendered.

The Board was officially informed by the Fifth Department that, at the council held Tuesday, October 20th, 1908, the Rev. John Henry Hopkins, D.D., was unanimously elected Department Secretary, and so nominated to the Board of Missions. The Board, by resolution, approved the election of Dr. Hopkins. The Right Rev. G. Mott Williams, D.D., Bishop of Marquette, the Board was notified, was duly elected as representative of the Fifth Department at the meetings of the Board of Missions.

An offer on behalf of the "Sybil Carter Indian Mission and Lace Industry Association" to place a tablet in the Board Room of the Church Missions House in memory of Miss Carter was accepted.

The Rev. Charles E. Rice, of Alaska, wrote that they had succeeded in erecting at Fort Yukon more buildings than the bishop had planned for this year. They have, as a result from the \$5,000 sent them from the Men's Thank-offering, a church twenty-four feet by forty with a vestry room added, a mission house two stories high and a dormitory. These are all necessary buildings except the schoolhouse, which the Government will probably build next year. The bishop's appointment of the Rev. Robert Ewell Roe, of Troy, Pa., was confirmed. He will be a missionary at Ketchikan and the Rev. Mr. Jenkins will be sta-

tioned at Juneau to serve also Skagway, Fort Seward, Douglas and other stations.

Under the Woman's Auxiliary United Offering at the request of the Bishop of Lexington, Mrs. John Stewart Banks was appointed matron of St. John's Collegiate Institute, Corbin, Ky., to fill a vacancy; at the request of the Bishop of Los Angeles, Mrs. Sophia R. Miller in the place of Deaconess Grebe, deceased, and at the instance of the Bishop of North Carolina, Mrs. Susan V. Pollard for work in his diocese.

Permission was given to the Rev. E. L. Henderson, Archdeacon for colored work in the Diocese of Atlanta, to solicit funds in the North for building purposes.

The Bishop of Honolulu is still \$20,000 short of the amount required for the new St. Andrew Priory school building, but hopes that contributions will come in when the money is needed.

On November 7th a cablegram was received from Manila with the information that the Sagada Mission had been wrecked by a typhoon; that the estimated damage was \$5,000, and that they must have help immediately. The matter being laid before the Board with the information that appeals had already been sent out, the following resolution was adopted:

Resolved: That the Board of Missions assures the Bishop of The Philippines and the staff at Sagada of its sympathy in the loss and anxiety occasioned by the wrecking of the Sagada Mission, and expresses its thankfulness that no life was lost. And

Resolved: That the Board hereby authorizes an appeal to the Church on behalf of the building fund of the Sagada Mission.

The Corresponding Secretary stated that something like \$2,000 had already been pledged, whereupon a resolution was adopted by the Board thanking the contributors who had so promptly responded to the appeal.

Bishop Graves writes of the success of the Rev. Mr. Standring's work at Soo-

chow. Among other things he has a school of one hundred boys which is paying its own way and in excellent condition and, on the basis of this, the bishop asks that another layman may be appointed to relieve Mr. Standring of the details of the school work, adding: "It will be all the better if another clergyman also could be sent there." On September 19th the bishop laid the cornerstone of the new Mann Hall, an addition to St. John's University and in memory of the Rev. Arthur S. Mann, who lost his life in the summer of 1907 in an attempt to save a friend from drowning. Miss Henderson, formerly a missionary of the Church, has returned to work in the mission for the present as one employed in the field.

The Rev. B. L. Ancell reported upon his five months' work in the new Yang-chow Mandarin station, where he is assisted by the Rev. Mr. Sinclair and the Rev. Mr. Fu. They have had a good amount of encouragement. Writes: "The fact that it requires so long to get ready for evangelistic work makes it urgent that there should be two more to join us here soon."

The Bishop of Mexico informed the Board that he has secured the services of the Rev. Henry M. Green for the work at Jalapa and that his stipend will be raised within the District of Mexico. The bishop says that the care of the English-speaking people of Mexico weighs upon his mind and heart distressfully. He is not able to find enough men to do the work. Some promising places are vacant. He needs six more men "gifted with the venturesomeness of faith and a consecrated courage." He was about starting on a long journey over the field, having just returned from a trip to the Isthmus of Tehuantepec, where he found everywhere a desire for the Church, "although some have grown quite reconciled to its absence."

It was stated on behalf of the Audit Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

THE REV. ROBERT E. ROE, *en route* to Ketchikan, with his family left Troy, Pa., on November 3d; sailed from Seattle by the steamer *Dolphin* on November 14th and arrived at Ketchikan on the 18th.

BISHOP ROWE has informed the Board that Mrs. Lottie A. Brown, Matron of the Good Samaritan Hospital, Valdez, is to retire December 1st.

MISS HENRIETTA BARLOW and Miss Margaret E. Wygant, who sailed from Seattle on November 1st, arrived at Valdez on the sixth of that month.

Porto Rico

BISHOP VAN BUREN, returning to his district, sailed from New York by the steamer *Coamo* on November 14th.

At the request of the bishop Miss Eleanor Claire John was appointed as a teacher for Puerta de Tierra, but information has been received that she could not accept the appointment.

Honolulu

At the meeting of the Board of Missions held on November 10th, at the request of the Bishop of Honolulu, Miss Helen L. Emerson, of Gansevoort, N. Y., was appointed as a teacher in St. Andrew's Priory School.

The Philippines

MISS FRANCES CROSBY BUFFINGTON left New York November 17th and sailed from Seattle by the steamer *Minnesota* on the 24th.

Africa

THE REV. NATHAN MATTHEWS, who has been home on leave of absence, returning to Cape Mount sailed for Liverpool by the steamer *Minnehaha* November 14th.

MISS SARA A. WOODRUFF, who is to resume her work at the Cape Palmas Orphan Asylum, Harper, after a year's furlough, sailed from New York by the steamer *Baltic* on October 31st. Miss

Woodruff arrived at Liverpool November 8th.

MISS EMILY DEW. SEAMAN, going out to relieve Miss Ridgely so that she may have a vacation, and Miss Mabel A. Protheroe, recently appointed to Cape Mount, *en route* to the field sailed from New York to Liverpool by the steamer *Mesaba* November 7th.

Shanghai

THE appointment by Bishop Graves of the Rev. J. M. Banister Gill, of Portsmouth, Va., as missionary in the Shanghai District, was formally approved at the meeting of November 10th.

Hankow

BISHOP ROOTS, writing early in September, announced his arrival at Hankow.

UNDER date of September 26th Mrs. J. T. C. Lam told of her arrival at her station.

Tokyo

MISS ETHEL H. CORRELL, recently appointed to the Tokyo District, who sailed from San Francisco September 15th arrived at Tokyo October 2d.

Kyoto

THE REV. CHARLES S. REIFSNIDER, with his wife and child left Tiffin, O., November 17th, and sailed from Seattle by the steamer *Minnesota* on November 24th for Kobe.

DR. HENRY LANING and his niece, Miss Mary E. Laning, who sailed from San Francisco September 15th, report their arrival at Osaka on October 4th.

Canal Zone

THE appointment by Bishop Knight (bishop-in-charge) of the Rev. William Herbert Decker, of Peckville, Pa., as missionary to the Canal Zone was formally approved and the bishop and Mr. Decker sailed from New York for Colon by the steamer *Panama* on November 17th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. Vacant.

Department 2. Vacant.

Department 3. The Rev. Thomas J. Garland, Secretary-elect, Church House, Philadelphia.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry Hopkins, D.D., 348 Ashland Boulevard, Chicago. Dr. Hopkins begins his work February 1st, 1909.

Department 6. The Rev. C. C. Rollitt, D.D., Secretary-elect, Red Wing, Minn.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

Alaska

The Rev. J. W. Chapman, of Anvik. Deaconess Sabine, of Anvik.

The Rev. C. E. Rice, of Circle City. Available for appointments in Departments 5 and 6.

China

The Rev. D. T. Huntington, of Ichang. The Rev. Edmund J. Lee, of Anking.

Mr. M. P. Walker, of St. John's University, Shanghai.

Japan

The Rev. I. H. Correll, D.D., of Osaka. Miss C. G. Heywood, of Kawagoe. Miss Bessie Mead, of Akita.

Spokane

Bishop Wells, in January and February. Address, Spokane, Wash.

Work Among the Southern Mountaineers

The Rev. W. S. Claiborne, of Sewanee, Tenn. During January and February. Address, Sewanee, Tenn.

Work Among Negroes in the South

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes: 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.



THE OPINION OF A CHINESE

D R. YUNG WING, the first Chinese student to be educated in America, formerly Imperial Chinese Commissioner of Education, and the man who worked out the first plan for educating young Chinamen in this country, said recently in an interview at Hartford, Conn.: "No one familiar with the work the American missionaries have done in China will do other than praise it. They have done more to educate and uplift the people than any other class. In all my travels in China, along the coast and inland, I have never failed to see improvement and higher standards where the American missionary has been at work."



THE OPINION OF A HINDU

T EJA SINGH, a Hindu, in a recent lecture at Columbia University, on "The Evolution of the Indian Mind to the Present Day," said: "The missionaries have done more than the entire British Government to educate India. The English Government spends scarcely 2 per cent. annually on Indian education. The younger generation in consequence are seeking the universities of Europe and Russia and going back to India impregnated with the spirit of revolt and Nihilistic doctrines."

THE WOMAN'S AUXILIARY

To the Board of Missions



GOING FROM THE SERVICE IN THE CHURCH TO THE MEETING

THE WOMAN'S AUXILIARY IN SHANGHAI

BY EMILY G. COOPER

ALWAYS looked forward to with pleasant anticipations, the Annual Meeting of the Shanghai Branch of the Woman's Auxiliary never fails to prove itself a red-letter day to all who have the privilege of attending it. To many a poor Chinese woman it is the great event of the year, partly because it is an outing spent in the beautiful compound of St. John's, and still more because of the inspiration such a gathering imparts, making the scattered members realize their oneness with others in the Church of Christ.

There is always a little anxiety about the weather beforehand, but fears vanished this year when the twenty-first of May dawned bright and clear. Some of the women from distant stations had come in the night before, and a good deal of planning had been necessary to

house them all. Quite early others began to make their appearance, and by nine o'clock a goodly number was assembled in St. John's Pro-Cathedral for the celebration of the Holy Communion. The large number of communicants at this service brought a thrill of joy to the hearts of the missionaries.

After this service, the lawn in front of the church and the avenue leading down to the Girls' School presented an animated scene. Greetings were exchanged on all sides, and the pleasure of meeting many old friends was evident. It is not an easy matter to get the members together for the business meeting, for, like most women, the Chinese women delight to chat with one another. At last, however, the Twing Memorial Hall was filled to overflowing, every available seat was brought in and every inch of space occupied.

Our president, Mrs. Graves, was in the chair, and after the opening hymn and prayers, she gave the members a hearty welcome, and said a few words of exhortation and encouragement. The calling of the roll is always an interesting part of the proceedings, and as the name of each branch is called, the members rise and are counted. There were some from each branch this year, all answering with evident pride. All sorts and conditions of women and girls were there, representing the fourteen branches, from the school-girls who have their auxiliaries in St. Mary's to the weather-beaten old country women who seem so glad to be present, and to take their share in the work of the Church.

In the reports which were called for next, some of us who can go back to the meetings of ten or twelve years ago were much struck by the great change that has taken place. In the old days it was difficult to get a woman on her feet at all, and if she was persuaded to rise, the report was crude and given in such a low, timid voice that few could hear it. Now, those who have charge of these reports come up to the platform, face the audience, and read from neatly-prepared papers. Most of the reports this year spoke of progress and the hope of great things in the future.

Next came the discussion on what should be done with the offering, and it was finally decided that half should go as usual to America for the United Offering, and the rest was divided between various objects at home. Among the announcements made to the meeting was the one referring to the expected visit of Miss Emery in the autumn, and this was received with evident pleasure. Business over, the meeting closed, the invitation to lunch was given, and soon the dining and reception-rooms of St. Mary's Hall were filled with an animated hungry throng, quite ready to enjoy the hospitality of the foreign ladies of the mission.

At two-thirty the church bell again summoned us to the Pro-Cathedral, and this time the congregation filled the en-

tire building. The hearty service, with addresses by the Revs. Dr. Pott, C. F. MacRae, and Y. Y. Tsu, was a fitting close to another memorable gathering. The offering made at this service amounted to \$211, the largest ever given in connection with the Auxiliary.

Before the members separated, tea was served on the lawn in front of the Training-school. The large tea-pot used on such occasions would be an object of curiosity to dwellers in western lands. Early that morning we had seen it brought into the compound, dangling at the end of a bamboo pole, carried over a man's shoulder. At last "good-byes" were said, and carriages, 'rickshaws and wheelbarrows passed in a long stream out of the compound gates. And as they went, we felt it had been good to meet, good to gather in company in the Heavenly Father's House and, in the strength and inspiration thus gained, to enter on another year of work.



THE AVENUE PRESENTED A LIVELY SCENE

THE TRAVELLING SECRETARY

NO. IV.—FROM NAPLES TO SHANGHAI

TO sail from Naples on August 14 and to reach Shanghai September 13 means a month of water travel, but travel so full of intense variety as to be most remote from weariness and monotony. It would be ungrateful to the friends who made such a journey possible, not to say how wonderful were the sights along the way, and what rich memories they will furnish; but this Secretary will not venture to compete with the travellers who have described these scenes in language which presents them vividly to the mind, and which can be found in books in all our libraries. She must keep herself to the noting of such things as appeal peculiarly to a Travelling Secretary, with the reminder only of a setting of broad waters—blue, white, purple and emerald green; of marvellous skies, piled with clouds of all fantastic shapes; of brilliant rainbows and gorgeous sunsets; of stately nights; of lonely islands, and mainlands marked by jagged lines against the sky, or stretching in sandy plains, or rising in wooded slopes; of native huts and villages; of foreign settlements; of strange peoples; of varied dress and customs; of a whole world which tells that one is passing through the tropics and is on the verge of the equator.

All this would be enough to fill one's brain and mind and tempt to the spending of long hours standing at the deck's side, feasting on the marvels of God's creation, and studying what man—His handiwork also—is doing in those distant places with that portion of earth and sea which is his inheritance; and then memory and association come in to play their part. It is hard to believe that one is passing between the veritable Scylla and Charybdis; that the boat is sailing those waters which St. Paul once sailed, and by the very Crete where

Euroclydon caught his ship. No tempestuous wind caught us there, but we went our quiet way along the shores which awakened thoughts of ages far beyond St. Paul. That water road cut through the Isthmus of Suez reminds that just beyond it, in the early ages of man's history, God Himself made a road through the waters to let His chosen people pass through; and as one steps on shore at Port Said, the thought goes back, blotting the view before one's eyes from sight, to the far-off day when out of the Land of Egypt was brought the Holy Child who came to fulfil the Law, given on the mountain in Arabia whose summit on some unclouded day, they tell us, may be seen from the vessels passing by.

We watch those great stretches of gray sands, and the shrouded figures on the banks, and the camels kneeling to be laden and rising to be driven by little children to their task, and picture the hosts of Israel living, dying, wandering for forty years in that great wilderness. And then we look to see in every port we touch the men of this present time who, realizing what those wanderings typify, and how great a price the wanderings of the human race in the wilderness of sin demands, have set the seal of that understanding evidently upon these shores. It made one almost envious, almost jealous for the honor of our own dear Church, that from Rome to Shanghai she had no messenger in the ranks of those who are bringing glad tidings of good. But it was a constant pleasure to find, as we stopped at different ports, that work is being done, work of the two-fold nature so needed in places such as these, for the preserving of the spiritual life of people come to live in them from Christian lands, and for the presenting before the natives of those countries the truths of God and of His Church, the

planting in them and upbuilding in them the Christian life.

A few hours on land in a city where all is new give very little time for seeing such work, and August is not the month for seeing it at its best, but the Roman church at Port Said stood open, the priest was just about to begin the service, and a Sister was leading up the aisle her troop of orphan children from the orphanage across the way. The English church was closed to us, but its appearance and the material strewing the grounds showed that it had lately been rebuilt, and that the work upon it was not yet finished. A white board gave the address of the rector who has been there ever since there was a Port Said, and told the hours of service there and at the British Government Hospital, where we also went. We found a building put up largely through the influence of an Englishwoman of rank, who was coming out to its opening, but sickening on the way, died and was buried at Naples. In it was an Irish nurse who after four or five years still prefers Port Said to Great Britain, and who, through winter cold which she says is bitter, and summer heat which must be intense and prolonged, ministers to the sailors and others who are brought to her care. She has four nurses associated with her, and when one sees such service rendered, one longs for the day when many members of the Guild of St. Barnabas will ask where are the hard places, and the lonely, and the evil, where they may serve. Truly it is in dark places that a little candle gives a great light.

Passing out of the Isthmus at Suez, where we did not land, we saw on the water front, at the Port, a cross-crowned church with cloisters, giving the newcomer a ready welcome; and coming down the Red Sea we passed the island group named for the Twelve Apostles, the loneliest of signal stations, the dreary shores of Aden in the caves upon whose hillsides live the brown-skinned, red-haired people who come to the boat-side with their wares.

Colombo was the next stopping-place where we went on shore, and there we were able to visit workers of the English Church. The month before we had passed a day with the Sisters of St. Margaret in the home where Dr. John Mason Neale established them in East Grinstead, and they had told us of their schools at Colombo, which now it was a pleasure to have the opportunity to visit. We passed the church ministered in by a missionary of the S. P. G., and the drying-ground where a great display of little garments heralded the approach to a children's home; and then passed through the gates up the driveway to the bungalow-like house where two of the Sisters gave us a cordial greeting and showed us about the place. It was holiday time, but there were a good many children on the grounds, and the boy of the home was especially presented, the adopted child of wealthy Singhalese who have no children of their own, and to whom he is very precious; so they have placed him in safe keeping with the Sisters, till he shall be old enough to go to a boys' boarding-school. At Penang, as we drove about, there were fleeting glimpses of the Roman Catholic church and cemetery, the Presbyterian and the English churches, and a small room bearing the notice that it was a mission-room of the S. P. G.

In Singapore we visited the English cathedral, where the great punkahs were hung about the cane-seated chairs which filled the nave. In the transept were seats assigned to the members of the telegraph company and the girls of the Chinese school; on the walls were tablets in memory of those who had died at sea, or in that city so far from home, and of the wife of a Bishop of Singapore, who for thirty-six years had "served God and His Church gladly" there. Another English church was not far away, and a large Roman church with school stood near, while a building in the business part of the city bore the sign of the Methodist Book Concern. So in Hong Kong we looked in at the cathedral of

the English Church, and watched its towers and those of the Roman cathedral rising on the hills that stand so wonderfully above that great basin of a bay which makes one of the grandest harbors in the world.

To see what we did of these places absorbed many hours of our way, but in the days of quiet travel with no land in sight we had missionary reminders. We were a missionary company ourselves; and in addition there were on board two priests of the Greek Church, a family of English Baptists, a member of an American Methodist mission, and several of the Salvation Army returning to their different posts; and there was a chance to learn from some of these of work being done in places where our missions have never been planted. And some of the quiet hours were filled with reading which served as a good introduction to the missionary wanderings of a Secretary. The Bishop of Shanghai was travelling with a supply of books which he lent freely to his fellow-passengers, and among them were two which would be valuable additions to the missionary libraries that are growing so rapidly in the parishes and among the branches of the Auxiliary at home. These books supplemented one another in an interesting way, for while Bishop Mylne in his "Missions to the Hindus" dwells on the value of an organized work which shall continue along its defined channels a steady course, unbroken when the strong leading mind must fail, Sir James Stephens, in his "Ecclesiastical Biographies," tells the story of individuals whose absorbing purpose and consuming enthusiasm have made them in the compass of a lifetime work wonders among men. The marvel of a life like that of St. Francis Xavier can the better be understood when one is travelling under the same far skies and along shores as strange as those he looked upon.

But at last, after twenty-nine such days as this letter has sketched, a low and level shore drew near, and a city on

whose bount the kind of welcome waited that makes a Travelling Secretary feel strange no longer. She cannot pretend it was all for her, but when a bishop from the East returns after a three months' absence, any one who happens to be with him gets some share of the warmth and joy of that welcome home.

It was toward noon on Sunday, September 13, that the launch from the *Lützow* landed us at Shanghai, and friends as old as our knowledge of the Mission and as new as the latest comer stood waiting to receive us. This is not the time to tell in detail what the Shanghai Mission is; its place will come after the story of the up-river visit has been related; but here the transient guest was received, and given a glimpse of the home life at Jessfield, the activities of church, university and schools, of orphanage and dispensary, the recreation on the lawn, the noon-day prayers and English evensong, with hospitality so constant and so free as to be the promise of what was to be found through all our missionary visiting.

Leaving at midnight on Tuesday the 15th, the Secretary carried with her a hundred pleasant memories of these first days in China; of introductory glimpses into St. Mary's and St. John's; of cordial greetings from many friends; of business details so arranged in Seward Row as to recall the Church Missions House and the ready helpfulness of the Associate Secretary and the Assistant Treasurer there; of the kindly send off by the bishop and his wife in the boat which was to take her the six hundred miles up the Yangtse to her friends in the District of Hankow. Among these were to be spent the first weeks of the visit to which all the journeying since May 30 had brought the Travelling Secretary, but still the remembrance of Shanghai remains as the first to welcome and kindly and helpfully to forward the passing traveller upon her way.

S. S. Tungting, Yangtse River, October 1, 1908.

THE NOVEMBER CONFERENCE

THE November Conference was held at the Church Missions House November 19th. Miss Grace Hutchins, chairman of the Junior Department of Massachusetts, presided. The following dioceses were represented: Central New York, 1; Connecticut 1 (Junior); Chicago, 1; Long Island, 4 (2 Juniors); Massachusetts, 4 (2 Juniors); Newark, 4 (2 Juniors); New Jersey 1 (Junior); New York, 12 (4 Juniors); Pennsylvania, 5 (3 Juniors); Vermont, 1; Virginia, 1; Maryland 1 (Junior). Visitors from Idaho, Asheville and Virginia were also present.

After the regular business was finished the subject for the day, "The Junior Department," was taken up. Miss Sturgis, Educational Secretary of Massachusetts, reported on the Junior work at the Pan-Anglican Congress, saying that the need for work among Juniors was felt there as it is felt here. She described the S. P. G. and the C. M. S., and then gave an interesting account of the King's Messengers, the Children's Society of the S. P. G., and of the thorough educational work done by this Society. Miss Alice Lindley, chairman of the New York Junior Department, reported on the Institute, which was held by the New York Juniors, November 5th to 7th, and was attended by Junior representatives from fourteen dioceses. Miss Townsend, chairman of the Junior Department of New Jersey, spoke on the relation of the Woman's Auxiliary to the Junior Department, emphasizing the three points, that "this relation must be intimate, the machinery elastic, and the membership inclusive." This talk was followed by a discussion, different dioceses reporting on the relation between the two in their branches, and upon the work done among the boys.

The next subject was the Juniors' United Gift. Miss Brock, Junior Treasurer of Pennsylvania and Miss Atterbury, Junior Treasurer of New York,

spoke upon the subject, reporting that Pennsylvania and New York are to give to General Missions, undesignated.

Miss Scott, Junior Educational Secretary of Maryland, spoke on Study Classes for Older Juniors, emphasizing the fact that both the women and the Juniors need each other. She said that the young girls need the breadth of missionary vision if they are to be spiritually-minded and if, in order to have the happiest life, they are to fit into God's plan. An interesting discussion followed on the way to form study classes, and on getting and holding young women, those too old for the Junior, and who think themselves too young for the Woman's Auxiliary. Several of the Senior officers spoke gratefully of what the Juniors are doing, and the Juniors, through Miss Hutchins, expressed their thanks for this appreciation. Miss Stuart, of Virginia, spoke of the need of carefully training missionaries. The Conference adjourned at twelve for noon-day prayers.

THE DECEMBER CONFERENCE

THE December Conference of Diocesan Officers will be held on Thursday, December 17th, at 10:30. The subject will be "Prayer." It is earnestly requested that the officers will keep this conference in their thoughts and prayers.

WHAT CHINESE CHRISTIANS THINK

IN a city in the heart of China the people know no foreigners but missionaries, and they think all foreigners are Christians. An English officer visited the town one day, and was asked by the Bishop to go to church. He was an atheist, and took no part in the service. The Bishop's old nurse saw this and said: "That foreigner cannot speak English, I should think, because he never opened his mouth."



THESE INDIAN GIRLS AT ST. MARY'S, ROSEBUD, S. D., HAVE BEEN MADE HAPPY
BY THE CHRISTMAS DOLLS

THE OTHER END OF THE CHRISTMAS BOXES

FOR ten months of the year the Juniors prepare their Christmas boxes, and early in the fall they pack them and send them off to make glad the Christmas Day of many people. If we could only go with the box, and see what happens when the great day comes and the gifts are spread upon the tree for these unknown friends, how different and yet how like our own Day we should find their Christmas.

Looking in on the Indians in some mission in South Dakota, we should find the little chapel ready for the Festival. Over every window and doorway evergreen leaves are entwined, while some of the young men have cut out large letters from cardboard and tacked them on the wall above the door, to spell in Dakota the message: "Peace on earth, goodwill to men." The chapel is filled with a

joyful congregation. The young men have been practising hymns for a month, so that they sing very well indeed, with the Indian deacon's blind son at the organ. On Christmas Eve, at midnight, the missionaries were awakened by carols sung by a double quartette of these young men, who came and went as silently as shadows. The same boys helped hang wreaths and festoons, after the winding had been done by the women and girls, white and Dakota.

Going south, we see the little colored children of our many missions there, enjoying their cheerful Christmas Day, for the Juniors have helped to carry sunshine into the dark lives of these boys and girls, and of their parents as well. In one place where a Christmas-tree bore fruit for the first time, one of the oldest colored citizens exclaimed: "The 'Pisco-



BEFORE THE CHRISTMAS BOX IS PACKED



THE JOY OF CHRISTMAS ANTICIPATION
(978)

pal Church sure is built up a monument here in Columbus! I'se been livin' here for many years, and nobody ever seemed to care anythin' 'bout dese poor little colored chillens befo'! De Lord will sure bless you and de good white friends and chillen 'way up yonder in de norf!"

Or we follow a missionary in distant Alaska, as he busies himself over his Christmas preparations, and rejoice with him as he shares the happiness of his people. Here it is the custom on Christmas Eve for the "Arctic Brotherhood" to plan a Christmas-tree entertainment, to which everyone is invited, and everyone brings gifts for his friends to be placed on the tree. There are only twenty-nine white women and seventeen children in the place, and for each a small present from the Auxiliary boxes has been prepared, to be given with the best wishes of the mission. It is a hard country for women and children, and it cheers them to know that they are remembered by the great Church in the States. The Indians feel the spirit of Christmas, and have bought themselves

ribbons for the occasion, and look bright and cheerful. The white women have made cakes for their Indian neighbors, and these, with sandwiches, biscuits, oranges, apples, nuts and candy, are heartily enjoyed. After supper the gifts from the Christmas-tree are distributed, and the blankets, jackets, calico and flannel, the toys and trinkets, all furnished by the Christmas box from the Auxiliary, are the crowning joy of the day.

The boxes have made their way to sunny Porto Rico also, and here at one mission we find the people gathered in the parish hall, where the gifts have been wrapped in paper and put in a fishpond, to be fished for by young and old alike. Some of the people think this is better than a Christmas-tree! The church is prettily dressed with leaves of the cocoanut-palm, and a green that looks like our laurel is in masses back of the altar and on the beams of the roof.

In beautiful Hawaii the Christmas-tree bears its fruit; but here it is an algaroba-tree, with long yellow beans hanging from the branches, and large thorns, so convenient for hanging the gifts that one might almost think they had been made for the purpose.

But not only in our own land do the Christmas boxes fulfil their joyful office.



THE CHRISTMAS BOX UNPACKED



A CHRISTMAS FESTIVAL AT TANANA, ALASKA

Even in China and Japan and Africa we may share the pleasure with which the gifts are received. We may share too in the pleasure with which the missionary unpacks her box of dolls, and not wonder that she confesses to dreaming of them and the happiness they are to give her dear children. Looking in at St. Mary's Orphanage in Shanghai, we see the gathering of fifty Chinese girls, who have come to keep their Christmas festival, their eyes gladdened by the sight of the beautiful Christmas-tree, all gayly lighted and laden with toys. Santa Claus, speaking Chinese, comes in to distribute the presents, and the hearts of these little ones, many of whom have been slaves, are full of the season's joy.

One more journey, and we come to Bethany School in West Africa, early on Christmas morning. The group of school girls, whispering together, wait for the white teacher to wake up and let them into her room where their stockings are hanging; and when the door is opened at last, and they have said their Christmas texts and sung their Christmas hymns, they search the stockings for the treasures that are hidden within. Later in the day, after the Christmas

service, comes the Christmas-tree, this time a coffee-tree, bright with dolls and toys, useful gifts and candy-bags, fruit that grows on all the Christmas-trees from North to South for which the Juniors have planned and worked.



SANTA CLAUS, SPEAKING CHINESE, MAKES
A ST. MARY'S ORPHANAGE GIRL
SUPREMELY HAPPY

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following from October 1st to November 1st, 1908.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Home Dioceses

Alabama

Ap. \$16.20

CARBON HILL—St. James's: Gen.....	6 00
FLORENCE—Trinity Church: Gen.....	6 00
SHEFFIELD—Grace: Gen.....	1 70
TUSCUMBIA—St. John's: Gen.....	2 50

Albany

Ap. \$707.10; Sp. \$14.00

ALBANY—All Saints' Cathedral: \$249.-	
28 S. S.,* \$105.08, Gen.....	
St. Paul's: Bishop Van Buren's work, Porto Rico.....	25 00
ATHENS—Trinity Church: Dom.....	12 15
BALLSTON SPA—Christ Church S. S.*: Gen.....	21 07
CAMBRIDGE—St. Luke's: Gen.....	117 60
COHOES—St. John's: Gen.....	15 40
DELHI—St. John's S. S.: Sp. for Cape Mount lighting, West Africa.....	3 00
FORT PLAIN—Mrs. Charles Bailey, Sp. for Church Extension Fund, Porto Rico.....	2 00
HAINES FALLS—All Angels' (Twilight Park): Gen.....	10 76
ILLION—St. Augustine's: (Apportionment 1907-08) Gen.....	64 15
INDIAN LAKE—Services, Gen.....	1 00
SARATOGA SPRINGS—Bethesda: Dom. and Frn.....	46 61
TROY—Holy Cross: Gen.....	39 00
"E. W. B." Sp. for Cape Mount Lighting, West Africa.....	6 00
WATERVLIET—Trinity Church S. S.: Sp. for Cape Mount lighting, West Africa	3 00

Arkansas

Ap. \$5.00

LITTLE ROCK—Christ Church: "A Member," Gen.	5 00
†NEWPORT—St. Paul's:	

Atlanta

Ap. \$13.00; Sp. \$50.00

MADISON—Advent: Gen.	10 00
SPARTA—Ascension: Gen.	3 00
MISCELLANEOUS—Wo. Aux., Sp. for "Bishop Beckwith" cot, St. Barnabas's Hospital, Osaka, Kyoto.....	63 00

California

Ap. \$1.50

SAN FRANCISCO—St. John the Evangelist: Gen.	1 50
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Central New York

Ap. \$177.75; Sp. \$7.00

PHOENIX—St. John's: Gen.	3 00
SYRACUSE—Grace: Gen.	9 75
St. Paul's: Wo. Aux., Sp. for Japan Literature Fund, Tokyo, \$1; Sp. for Deaconess Drant, California, \$1....	
UTICA—Thomas R. Proctor, Sp. for Church Extension Fund, Porto Rico.....	2 00
MISCELLANEOUS—Branch Wo. Aux., salary of native helper, Alaska, \$125; Fourth District, "Jane Dows Westcott" memorial scholarship, High School, Africa, \$40.....	5 00
	165 00

Central Pennsylvania

Ap. \$619.50; Sp. \$2.00

HAZLETON—St. Peter's: Dora., \$51.30;	
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*In THE YOUNG CHRISTIAN SOLDIER report of Sunday-school Lenten Offerings to July 1st, 1908, there should have been included \$24.28 for General Missions, received from St. Paul's S. S., Newport, Ark.

JUNIOR AUX., Sp. for Bishop Brown's Building Fund, Arkansas, \$2.....	53 30	Church Extension Fund, Porto Rico.....	83 00
JONESTOWN—St. Mark's: Dom.....	10 00	Trinity Church: (Apportionment 1907-08) Gen.....	39 35
MAUCH CHUNK—St. Mark's: W. R. Butter, Gen.....	100 00	POMFRET CENTRE—Pomfret School Chapel: Gen.....	62 82
READING—Christ Church: Junior Aux., Bible-woman, Japan.....	48 00	RIDGEFIELD—St. Stephen's: Sp. for Bishop Rowe, Alaska, \$5; Sp. for Bishop Van Buren, Porto Rico, for Hospital work, \$5.....	10 00
WILKES BARRE—St. Stephen's: Frn.....	400 00	Rev. Philander K. Cody, D.D., Gen.....	25 00
MISCELLANEOUS—Babies' Branch, Gen.....	10 20	SALISBURY—St. John's: Gen.....	12 96
Chicago			
Ap. \$375.15; Sp. \$112.50		STONINGTON—Calvary: Sp. for the Mann Memorial Building, St. John's University, Shanghai.....	5 00
CHICAGO—Christ Church (Woodlawn Park): Gen.....	40 00	WATERBURY—St. John's: Frn., \$90.90; Gen., \$63.30.....	154 20
Holy Trinity Church: Dom. and Frn.....	5 00	WESTPORT—Holy Trinity Memorial Church: Bible-woman, China, \$50; "Wm. L. Coley" scholarship, St. John's School, Cape Mount, Africa, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25.....	100 00
Incarnation—Dom. and Frn.....	3 20		
St. Chrysostom's: Mrs. Tyler B. Williamson, Gen.....	1 00		
St. James's: Evening Guild, Wo. Aux., Gen.....	15 00		
St. Peter and St. Paul Cathedral: Dom. and Frn.....	4 58		
St. Philip's: Dom. and Frn.....			
Courtenay Barber, Sp. for Bishop Robinson, Nevada, for Rev. Mr. Henrique's motorcycle.....	5 00		
Mr. Ryerson, Sp. for colored schools in South Carolina.....	100 00		
EVANSTON—St. Luke's: Dom. and Frn.....	52 44		
GLEN ELLYN—St. Mark's: Gen.....	3 37		
HIGHLAND PARK—Trinity Church: Dom. and Frn.....	40 00		
HINSDALE—Grace: Gen.....	68 29		
LAKE FOREST—Church of the Holy Spirit: Dom. and Frn.....	18 39		
LA GRANGE—Emmanuel Church: Gen.....	106 38		
MAYWOOD—Holy Communion: Dom. and Frn.....			
OAK PARK—Grace: Sp. for Bishop Brown, Arkansas, \$5; Wo. Aux., Sp. for Archdeacon Stuck's launch, Alaska, \$2.50.....	4 30		
MISCELLANEOUS—Branch Wo. Aux., Sectional Meeting at Lockport, Gen.....	7 50		
	8 20		
Connecticut			
Ap. \$1,188.08; Sp. \$212.40			
ANSONIA—Mrs. Franklin Farrell, Sp. for Church Extension Fund, Porto Rico.....	25 00		
BETHEL—A Friend of Missions, Gen.....	10 00		
BETHLEHEM—Christ Church: A Communicant, Sp. for the Church of the Good Shepherd, Thomasville, Ga.....	5 00		
BRIDGEPORT—St. John's: "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo.....	12 50		
DANBURY—St. James's: Sp. for Bishop Johnson, of South Dakota.....	38 00		
DERRY—Charles H. Nettleton, Sp. for Church Extension Fund, Porto Rico.....	5 00		
EAST HADDAM—Rev. Dr. F. C. H. and Mrs. Wendel, Sp. for Logan, Utah.....	2 00		
HARTFORD—Christ Church: A Member, Gen.....	500 00		
Trinity Church: Member, Sp. for "Mann Hall," St. John's College, Shanghai.....	20 00		
Mrs. G. W. Russell, Gen.....	100 00		
"C. D." Gen.....	100 00		
MERIDEN—All Saints' S. S.*: Gen.....	38 00		
MYSTIC—St. Mark's: Sp. for "Mann Hall," Shanghai.....	6 40		
NEW HAVEN—St. Paul's: C. S. Morehouse, \$10, Miss Dorothy Bell, \$3, Sp. for Church Extension Fund, Porto Rico.....	13 00		
NEWINGTON—Grace: Gen.....	8 25		
NORWALK—Grace: Gen.....	25 00		
NORWICH—Christ Church: Sp. for			
Delaware			
Ap. \$94.44			
NEWARK—St. Thomas's S. S.*: Gen.....			24 44
NEW CASTLE—A Churchwoman, Frn.....			10 00
WILMINGTON—Trinity Church: Dom., \$5; Frn., \$5.....			10 00
Mexican Division, Wo. Aux., "Bishop Lee" scholarship, Mexico.....			50 00
Duluth			
Ap. \$183.06			
CROOKSTON—Christ Church: Gen.....			5 25
DETROIT—St. Luke's: (Apportionment 1907-08) Gen.....			11 55
DULUTH—St. Paul's: Gen.....			150 00
MOORHEAD—St. John's: Gen.....			12 00
PAYNESVILLE—St. Stephen's: Gen.....			4 26
East Carolina			
Ap. \$25.40			
CHOCOWINITY—Trinity Church: Gen.....			10 40
NEW BERN—Christ Church: In Memoriam, J. G. H., Gen.....			5 00
WILMINGTON—Wm. L. De Rosset, Gen.....			10 00
Easton			
Sp. \$55.00			
KENT CO. (KENNEDYVILLE)—Emmanuel Church: Junior Aux., Sp. for "Bishop Lay" cot, Shanghai.....			5 00
Shrewsbury Parish: Wo. Aux., Sp. for Bishop Rowe's hospital work.....			50 00
Florida			
Ap. \$1.66			
PENSACOLA—St. Katharine's S. S.: Gen.....			1 66
Fond du Lac			
Ap. \$2.35			
RHINELANDER—St. Augustine's: Indian.....			2 35
Georgia			
Ap. \$264.50			
SAVANNAH—St. Paul's: Wo. Aux., Dom. and Frn.....			9 50
MISCELLANEOUS—Wo. Aux., "Bishop Nelson" scholarship, St. Hilda's, Wuchang, China, \$50; support of Mrs. Hiratsuka, Bible-woman, Tokyo, Japan, \$55; "John W. Beckwith			

Memorial" scholarship, St. Mary's Hall, Shanghai, \$50.....	155 00	Fund, Porto Rico.....	5 00
Harrisburg		Mrs. Emily Davison, Sp. for Church Extension Fund, Porto Rico.....	1 00
Ap. \$113.09		PEWEE VALLEY—St. James's: Gen.....	12 80
BLUE RIDGE SUMMIT—Transfiguration: Gen.....	53 73	MISCELLANEOUS—Collection at United Meeting of Junior Aux., Sp. for Bishop Van Buren, Porto Rico.....	12 05
LANCASTER—St. James's S. S.: For Fairbanks, Alaska.....	22 00		
MARIETTA—St. John's: Gen.....	5 50		
NORTHUMBERLAND—St. Mark's: Gen.....	1 00		
SHAMOKIN—Trinity Church: Gen.....	15 36		
WILLIAMSPORT—All Saints': For Fairbanks, Alaska, \$2.40; Gen., \$13.10.	15 50		
Indianapolis			
Ap. \$25.03			
BLOOMINGTON—Trinity Church: Frn..	1 00	Lexington	
TERRE HAUTE—St. Stephen's: Gen....	24 03	Ap. \$60.00	
Iowa		LEXINGTON—Christ Church Cathedral: Gen.	60 00
Ap. \$99.90; Sp. \$2.00			
BURLINGTON—Christ Church: Junior Aux., Sp. for Julia C. Emery Church, Africa	2 00	Long Island	
CEDAR RAPIDS—Grace: Wo. Aux., salary of Miss Babcock, Tokyo.....	5 00	Ap. \$421.83; Sp. \$495.50	
CHARLES CITY—Grace: Wo. Aux., salary of Miss Babcock, Tokyo.....	2 00	BROOKLYN—Christ Church S. S. (Bay Ridge): Sp. for Church Extension Fund, Porto Rico.....	15 00
COUNCIL BLUFFS—St. Paul's: Wo. Aux., salary of Miss Babcock, Tokyo.....	6 00	Church of the Redeemer: Sp. for Idaho	15 00
DES MOINES—St. Luke's S. S.*: Gen.....	30 00	St. Ann's: Wm. G. Low, Sp. for colored schools in South Carolina, \$100; "A Friend," Sp. for writer of "Day's Work in Pacific Northwest" Olympia, \$5	105 00
HARLAN—St. Paul's: Wo. Aux., salary of Miss Babcock, Tokyo, \$8; Gen., \$3	6 00	St. George's S. S.: "St. George's" scholarship, in St. John's University, Shanghai	10 00
INDEPENDENCE—St. James's: Wo. Aux., salary of Miss Babcock, Tokyo, \$8; Gen., \$5	13 00	St. Mary's: Wo. Aux., "Rosannah Covert Jones" scholarship, Girls' Training Institute, St. Paul's River, Africa	25 00
LYONS—Grace: Wo. Aux., salary of Miss Babcock, Tokyo, \$10; Gen., \$10	20 00	Transfiguration (E. N. Y.): Sp. for the Henry Forrester Memorial Fund, St. Mary's Church, Chihuahua, Mexico.....	4 50
MUSCATINE — Trinity Church: For work in Porto Rico.....	15 50	Mrs. A. Eddy, Sp. for Church Extension Fund, Porto Rico.....	1 00
VAIL—St. John's: Gen.....	2 40	FLUSHING — Fanny S. Potter, for mountaineers of North Carolina, \$50; Sp. for Bishop Funsten, of Idaho, \$200	250 00
Kansas		GARDEN CITY—Incarnation Cathedral: Chas. P. Turner, Sp. for Boone College Teachers' Fund, Hankow.....	50 00
Ap. \$5.00		GREAT NECK — All Saints': Colored, \$27.30; Wo. Aux., Sp. for Sewing teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$30	57 30
MARYSVILLE—St. Paul's: Gen.....	50	GREENPORT — Holy Trinity Church: Gen.	22 89
SENECA—St. Titus's: Gen.....	4 50	HUNTINGTON—St. John's: Gen.....	16 25
Kansas City		ISLIP—St. Mark's: Gen.....	5 00
Ap. \$7.25		PORT WASHINGTON — St. Stephen's: Gen.	52 77
ATCHINSON CO.—St. Oswald's: Gen...	5 62	RICHMOND HILL—Resurrection: Sp. for Church enlargement at Mesilla Park, New Mexico, \$50; Sp. for the Rev. Josiah R. Ellis, Elkton, Virginia, \$25	75 00
KANSAS CITY—St. John's S. S.: Dom..	1 63	ST. JAMES—St. James's: Gen.....	212 62
Kentucky			
Ap. \$236.90; Sp. \$653.05		Louisiana	
HENDERSON—St. Paul's: Gen.....	5 00	Ap. \$68.72	
LOUISVILLE—Advent: Wo. Aux., Gen..	75 00	LUCKNOW—Wo. Aux., Dom., \$2.25; Miss Suthon's salary, Japan, \$5; Gen., \$5	12 25
Christ Church Cathedral: \$5, Rudolph F. Vogt, \$15, Sp. for Church Extension Fund, Porto Rico; Wo. Aux., A Member, in memory of a beloved physician, Sp. for St. Luke's Hospital, Porto Rico, \$500; A Member, Sp. for Bishop Van Buren, Porto Rico, \$5	525 00	NEW ORLEANS—Christ Church: Wo. Aux., Miss Suthon's salary, Kyoto..	30
St. Andrew's: Sp. for Church Extension Fund, Porto Rico.....	50 00	Grace: Wo. Aux., Miss Suthon's salary, Kyoto, 50 cents; Gen., 25 cents.....	75
St. Paul's: Wo. Aux., \$1.50, S. S.* \$142.60, Gen.....	144 10	St. Anna's: Wo. Aux., Miss Suthon's salary, Kyoto	1 00
Mrs. M. E. A. Dudley, Sp. for St. Luke's Hospital, Ponce, Porto Rico.	50 00	St. Andrew's: Wo. Aux., Dom.....	30
Alex. Galt Robinson, Sp. for Church Extension Fund, Porto Rico.....	10 00	St. George's: Wo. Aux., Miss Suthon's salary, Japan	20
Miss Reed, Sp. for Church Extension		St. Paul's: Wo. Aux., Mrs. Evans's salary, Alaska, \$1.50; Miss Suthon's salary, Japan, \$36.09; Gen., \$11.33.	48 92

Trinity Church: Wo. Aux., Miss Suthor's salary, Kyoto.....	5 00	DEDHAM—Mrs. A. H. Amory, Sp. for Church Extension Fund, Porto Rico.	5 00
Maine		FALMOUTH— <i>Church of the Messiah</i> (Wood's Hole): Church Work Association, Wo. Aux., salary of Miss Woodruff, Africa.....	10 00
Ap. \$37.46		MANCHESTER— <i>Emmanuel Church</i> : Dom., \$37.50; Frn., \$155; Sp. for Bishop Spalding for use in District of Utah, \$36.20.....	228 70
BANGOR— <i>St. John's</i> : Gen.....	5 52	MARBLEHEAD— <i>St. Michael's</i> : Penny Savings, Wo. Aux., salary of Miss Woodruff, Africa	5 00
FALMOUTH FORESIDE— <i>St. Mary the Blessed Virgin Chapel</i> : Gen.....	5 00	MISCELLANEOUS—Wo. Aux., Stipend of Missionary Logan, Utah, \$85; Sp. for Miss Wheeler's salary, Raleigh, North Carolina, \$55; "A Member," Sp. for Miss Woodruff, for repairs on house, Cape Palmas, Africa, \$150	290 00
GARDINER— <i>Christ Church</i> : Dom.....	26 94	Dakota League, Sp. for children in Miss Woods's care, Fort Yukon, Alaska	5 00
Maryland			
Ap. \$159.23; Sp. \$61.80			
ALLEGANY Co. (MT. SAVAGE)— <i>St. George's</i> : Gen.....	11 86		
BALTIMORE— <i>St. Barnabas's</i> : A Member, Sp. for rebuilding at Tanana, Alaska, \$20; A Member, Sp. for Rev. Yoshimichi Sugiria, of the True Light Church, Tokyo, \$2; Sp. for Day's work in the Pacific Northwest Olympia, \$3			
St. Paul's: In Memoriam, L. C. A., Box 6,406, Dom.....	25 00		
St. Paul's: Guild House, for the "Mothers' Union" scholarship, in St. Hilda's School, Wuchang, China.....	7 00		
St. Peter's: A Member, Sp. for rebuilding at Tanana, Alaska.....	25 00		
Mrs. C. J. Bonaparte, Sp. for Church Extension Fund, Porto Rico.....	5 00	Michigan	
"H. W. A." Sp. for Rev. Mr. Ancell, Shanghai	5 00	Ap. \$114.41; Sp. \$122.00	
BALTIMORE Co. (CATONSVILLE)— <i>St. Timothy's</i> : Wo. Aux., Gen.....	16 00	ADRIAN— <i>Christ Church</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$1; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$1.....	2 00
(TOWSON)— <i>Trinity Church S. S.</i> : Sp. for Miss Margaret Ridgely's work, Cape Palmas, Africa.....	6 80	ANN ARBOR— <i>St. Andrew's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$10; "Harris Memorial" scholarship, St. John's University, Shanghai, \$2.50; Sp. for Foreign Life Insurance Fund, \$2	14 50
FREDERICK Co. (FREDERICK) — <i>All Saints'</i> : Dom., \$9.41; Indian, \$2.50; Colored, \$8.75; Foreign, \$10.75; Mexican, \$2.60; Brazilian, \$4.75....	33 76	DETROIT— <i>Grace</i> : Dom. and Frn.....	64 91
HOWARD Co. (ELLICOTT CITY)— <i>St. John's</i> : Junior Aux., "Bishop Ingle" scholarship, St. Hilda's School, Wuchang, China	50 00	St. John's: Alice R. Hargreaves, Sp. for support of a child for one year in the dormitory, St. Mark's Mission, Nenana, Alaska, \$100; Wo. Aux., Mrs. Minor, Sp. for Girls' Cathedral School, Havana, Cuba, \$10; Young Woman's Auxiliary, "Harris Memorial" scholarship, St. John's University, Shanghai, \$1.....	111 00
WASHINGTON Co.— <i>St. John's Parish</i> : Work of Rev. O. J. Whildin, Missionary to Deaf-Mutes in Southern States	15 61	St. Paul's: Wo. Aux., "Harris Memorial" scholarship, St. John's University, Shanghai, \$15; Sp. for Foreign Life Insurance Fund, \$5.....	20 00
	70 93	John H. Bissell, Sp. for Church Extension Fund, Porto Rico.....	5 00
Massachusetts		MACKINAC— <i>Trinity Church</i> : Wo. Aux., salary of Miss Bull, Kyoto.....	2 00
Ap. \$594.46; Sp. \$846.13		SAGINAW— <i>Calvary Memorial</i> : Gen....	7 00
BOSTON— <i>Emmanuel Church</i> : Wo. Aux., "Member," Sp. for Boone College library, Wuchang, Hankow, \$50; S. S., Sp. for St. Paul's College, Tokyo, \$20.93.....	25 00	TECUMSEH— <i>St. Peter's</i> : Missionary Society (Apportionment, 1907-08), Gen.....	5 00
St. John's S. S. (Charlestown): "St. John's S. S." scholarship, Girls' Training Institute Africa.....	25 07	TRENTON— <i>St. Thomas's</i> : Wo. Aux., salary of Miss Bull, Kyoto, \$2; "Harris Memorial" scholarship, St. John's University, Shanghai, \$1; "J. H. Johnson" scholarship, St. Andrew's School, Mexico, \$2.....	5 00
St. Mary's (Dorchester): Dom.....			
Trinity Church: Sp. for Alaska Hospital Fund, \$117; Mrs. L. M. Sargent, \$20, "H." \$10, Sp. for Church Extension Fund, Porto Rico; Ethel L. Paine, Sp. for Bishop Restarick, Honolulu, for St. Andrew's Priory (of which for his catechists, \$50), \$100			
Mrs. Walter C. Baylies, "Ruth Baylies" scholarship, Orphan Asylum, Cape Palmas, Africa.....	50 00		
Miss L. D. Atkinson, \$2; Robert Treat Paine, \$250; William F. Blake, \$20; Sp. for Church Extension Fund, Porto Rico.....	247 00	Michigan City	
CAMBRIDGE— <i>St. James's</i> : (Apportionment 1907-8) Gen.....	272 00	Ap. \$5.50	
A. H. Stevens, for Extension Fund, Porto Rico	201 89	MARION— <i>Gethsemane</i> : Wo. Aux., Gen.	5 50
	5 00		
		Milwaukee	
		Ap. \$36.00; Sp. \$12.00	
		MILWAUKEE— <i>All Saints' Cathedral</i> : "A Communicant," Gen.....	1 00
		NATIONAL HOME— <i>St. Cornelius's</i> : Gen.	10 00
		OCONOMOWOC— <i>Zion</i> : Sp. for Rev. C. B. Ackley, Guantanamo, Cuba.....	12 00
		MISCELLANEOUS—Rev. G. W. Dunbar, Gen.....	25 00

Minnesota

Ap. \$543.33; Sp. \$56.66
FARIBAULT— <i>Church of Our Merciful Saviour</i> : (Apportionment, 1907-08) Gen.
300 00
3 00
179 33
GLENCOE— <i>Christ Church</i> : Gen.
MINNEAPOLIS— <i>St. Paul's</i> : Gen.
ROCHESTER— <i>Calvary</i> : (Apportionment, 1907-08) Gen.
STILLWATER—Mr. and Mrs. Robert Slaughter, Sp. for Church Extension Fund, Porto Rico.
WINONA— <i>St. Paul's</i> : Wo. Aux., Sp. for Bishop Van Buren's Hospital at Ponce, Porto Rico, Furnishings Fund
MISCELLANEOUS—Sp. for Rev. J. V. Alfvegen's stipend to October 1st, 1908

Mississippi

Ap. \$73.45
NATCHEZ— <i>Trinity Church</i> : (Apportionment, 1907-08) Dom. and Frn.
RAYMOND— <i>St. Mark's</i> : Gen.

Missouri

Ap. \$171.68; Sp. \$17.00
KIRKWOOD— <i>Grace</i> : Sp. for Indian Missions at Whirlwind, Oklahoma.
17 00
ST. LOUIS— <i>St. Peter's</i> : Dom., \$21.50; Frn., \$20.50; Gen., \$129.68.
171 68

Montana

Ap. \$30.50
HELENA— <i>St. Peter's</i> : Gen.

Newark

Ap. \$91.55; Sp. \$249.01
JERSEY CITY— <i>Ascension S. S.</i> : Sp. for Bishop McKim, Tokyo.
5 01
MONTCLAIR— <i>St. John's</i> : Sp. for Church Extension Fund, Porto Rico.
5 00
St. James's (Upper): Gen.
20 00
MORRISTOWN—Woodbury G. Langdon, Sp. for Church Extension Fund, Porto Rico.
100 00
ORANGE— <i>Epiphany Mission</i> : Scholarship, St. John's School, Africa.
25 00
Christ Church (East): Gen.
Stephen W. and Miss Selena F. Williams, Sp. for Church Extension Fund, Porto Rico.
(East)—"B." Sp. for Rev. C. E. Betticher, Jr., to be used at his discretion, Fairbanks, Alaska.
10 00
RIDGEWOOD—Henry Hales, Sp. for Church Extension Fund, Porto Rico.
100 00
RUTHERFORD—Mrs. H. D'Oliver, Jr., Sp. for Church Extension Fund, Porto Rico.
1 00
SHORT HILLS— <i>Christ Church</i> : Sp. for Boone College Fund, Hankow.
3 00
25 00

New Hampshire

Ap. \$102.15
CONCORD— <i>St. Paul's</i> : (Apportionment, 1907-08) \$15, S. S., \$34.87, Babies' Branch, \$10, Gen.
59 87
DREWSVILLE— <i>St. Peter's</i> : Gen.
1 00
EXETER— <i>Christ Church</i> : (Apportionment, 1907-08) Gen.
2 84
KEENE— <i>St. James's</i> : Dom. and Frn.
4 68
NASHUA— <i>Church of the Good Shepherd</i> : Frn.
28 94
SANBORNVILLE— <i>St. John the Baptist's</i> S. S.: Cuba.
4 82

New Jersey

Ap. \$101.24; Sp. \$46.00
BERNARDSVILLE— <i>St. Bernard's</i> : Somerset Schoolhouse Mission for Boone College, Wuchang.
2 24
CAMDEN—"In Memoriam R. C." Gen.
4 00
CHEWS LANDING— <i>St. John's</i> : "A Member," Sp. for Rev. C. E. Betticher's work at Nenana, Alaska.
5 00
ELIZABETH— <i>St. John's</i> : Woman's Foreign Aid Committee, Sp. for Miss Hayashi, Widely Loving Society, Osako, Kyoto.
10 00
Mrs. Samuel Bonnell, Sp. for Howard Richards, Jr., Hankow.
25 00
Mrs. S. H. Clark, Sp. for Miss Woods's work in Boone School, Hankow.
5 00
RED BANK— <i>Trinity Church</i> : Junior Aux., Sp. for Sherman School Fund, Hankow.
1 00
RUMSON— <i>St. George's</i> : Wo. Aux., for Bishop Knight's work in Western Colorado.
60 00
SOMERVILLE— <i>St. John's</i> : (Apportionment, 1907-08) Gen.
35 00

New York

Ap. \$4,436.34; Sp. \$1,739.31
BRONXVILLE— <i>Christ Church</i> : Miss E. L. Lundy, for scholarship (Divinity) Boone College, Wuchang, Hankow, \$25; for two beds in Elizabeth Bunn Hospital, Wuchang, Hankow, \$25; for Girls' School, Manila, Philippine Islands, \$37.50.
87 50
COLD SPRING— <i>St. Mary's</i> : Gen.
100 00
DOBBS FERRY— <i>Zion Church</i> (Greenburgh): Gen.
24 50
FISHKILL— <i>Trinity Church</i> : Wo. Aux., Sp. for Bishop Kendrick's Life Insurance, New Mexico and Arizona.
3 00
GARRISON-ON-HUDSON— <i>St. Philip's in-the-Highlands</i> : Wo. Aux., \$10; Junior Aux., \$10; Sp. for Bishop Funsten's Clergy Fund, Idaho.
20 00
MATTEAWAN— <i>St. Luke's</i> : "C. T. C.", Gen., \$1.38; Mrs. Winthrop Sargent, Wo. Aux., for scholarship in St. John's University, Shanghai, \$100.
101 38
NEW ROCHELLE— <i>Trinity Church</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.
25 00
NEW YORK— <i>All Angels'</i> : Gen.
157 37
Beloved Disciple: Gen.
20 00
Calvary: "A Member," Gen.
500 00
(S. I.)— <i>Christ Church</i> : New Brighton, Sp. for the new building, St. John's College, Shanghai.
2 00
Church Missions House Chapel: Gen.
24 25
Grace: St. Augustine's League, Committee on Missions to Colored People, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10.
20 00
Heavenly Rest Mission: Babies' Branch, Sp. for Children's Ward, St. Luke's Hospital, Chinese Annex, San Francisco, California.
11 77
Holy Apostles': Toward salary of Rev. L. M. A. Haughwout in Mexico.
43 05
Holy Cross S. S.*: Gen.
31 34
St. George's: "Two Members," Sp. for Building Fund, Christ Church, Osaka, Kyoto.
15 00
St. James's: Girls' Friendly Society, Sp. for scholarship in Girls' School

at Bontoc, Philippine Islands.....	50 00	herd: Two Little Boys,* Gen.....	47
St. Mary the Virgin S. S.: Sp. for Building Fund, St. John's University, Shanghai	5 00	ROANOKE RAPIDS—All Saints' S. S.*: Gen.....	31
St. Peter's S. S.*: Dom., \$30; Frn., \$24.73	54 73		
St. Peter's (West Chester): Dom., \$30.27; Frn., \$48.13.....	78 40	Ohio	
Trinity Chapel: For Dioceses and Missionary Jurisdictions on the Continent of the United States, \$1,250; for Africa, China and Japan, \$1,250; Sp. for the Colored Schools in South Carolina, \$100.....	2,600 00	Ap. \$6.18; Sp. \$56.42	5 18
Dr. Malcolm McLean, Sp. for Church Extension Fund, Porto Rico.....	2 00	EAST LIVERPOOL—St. Stephen's: Gen..	
Frank S. Hackett, Alaska.....	8 33	GAMBIER—Kenyon College, Sp. for support of the "Kenyon" bed in St. John's Hospital, Ketchikan, Alaska.	52 74
Miss Ellen King, for Church work in Mexico	10 00	TOLEDO—St. Martin's: Gen.....	1 00
Miss Agnes Lathers, Sp. for hospital work of Bishop Van Buren, Porto Rico	25 00	STEUBENVILLE—St. Paul's S. S.: Sp. for St. John's Hospital, Ketchikan, Alaska	3 68
James May Duane, Sp. for Church Extension Fund, Porto Rico.....	25 00		
Miss Ellen H. Cotheal, Sp. for the work of Rev. S. H. Little, Hankow.	25 00	Oregon	
Miss B. K. Stevens, Sp. for Church Extension Fund, Porto Rico.....	25 00	Ap. \$23.40	
Mrs. Benj. B. Laurence, Sp. for Boone College, Wuchang, Hankow..	50 00	ASTORIA—Holy Innocents': Dom. and Frn.	10 00
Mrs. Eugene A. Hoffman, Sp. for Boone College, Wuchang, Hankow..	50 00	BANDON—St. John's-by-the-Sea: Gen..	1 50
Miss Alice Jay, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$25; for Laura Jay Memorial work at Cape Mount, Africa, \$50; for "Hope" scholarship, High School, Liberia, West Africa, \$40	115 00	COQUILLE CITY—St. James the Apostle: Gen.	2 40
Everett P. Wheeler, Sp. for Miss E. J. Wheeler, Wuchang, Hankow..	150 00	GARDINER—St. Mary the Virgin: Gen.	6 50
Mr. and Mrs. Anson W. Hard, Sp. for the Baguio School for Boys, Philippine Islands	300 00	MEDFORD—St. Mark's: Gen.	3 00
John E. Berwind, Sp. for Church Extension Fund, Porto Rico	500 00		
NYACK—Grace: Gen.	81 37	Pennsylvania	
OSSINING—St. Paul's: Mrs. E. N. Strong, "In Memoriam," Gen.....	25 00	Ap. \$6,077.03; Sp. \$2,915.46	
POUGHKEEPSIE—Christ Church: Gen.	30 00	ARDMORE—St. Mary's: "A Member," Sp. for dormitory work in St. Mark's Mission, Nenana, Alaska, \$5; Wo. Aux., Sp. for Foreign Life Insurance, \$5	10 00
St. Paul's: Dom. and Frn.....	3 75	BALA—St. Asaph's: Dom., \$58.92; Mrs. David E. Williams, Sp. for Bishop Brent's boys' school, Baguio, Philippine Islands, \$50; Wo. Aux., Sp. for "J. W. Wood" scholarship, Cuba, \$5	113 92
"F." Gen.	200 00	BRISTOL—St. Paul's: Gen.	28 23
RED HOOK—All Saints' Chapel S. S.: Sp. for work of Rev. Leopold Kroll, Honolulu	10 54	BRYN MAWR—Church of the Redeemer: Rev. Robert J. McFetridge, Sp. for Rev. Amos Goddard, Hankow, for translation of Christian books for his people	5 00
RHINEBECK—Church of the Messiah: Dom. and Frn. (Apportionment 1907-08)	205 37	CHESTER—St. Paul's S. S.: Sp. for Alaskan Hospital	6 30
RYE—Christ Church: Wo. Aux., Sp. for Miss Lizzie J. Woods's house, Fort Yukon, Alaska, or at the discretion of Bishop Rowe.....	100 00	HONEYBROOK—St. Mark's: Gen.....	33 36
YONKERS—Miss M. Ten Eycke, Colored, \$5; Indian, \$5.....	10 00	JENKINTOWN—Church of Our Saviour: Wo. Aux., Sp. for Foreign Life Insurance	1 00
MISCELLANEOUS — St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100.....	200 00	LANSDOWNE—St. John the Evangelist's: Junior Aux., for Bishop Spalding's work among the Mormons, Utah, \$25; Boone College, Wuchang, Hankow, \$25	50 00
"A Friend" Wo. Aux., "Marie Antoinette Whitlock" scholarship, St. Hilda's School, Wuchang, Hankow	50 00	MEDIA—Christ Church: Wo. Aux., Sp. for Foreign Life Insurance.....	2 00
		PHILADELPHIA—All Saints' (Lower Dublin): Sp. for All Saints' Chapel, Kiukiang, Hankow	300 00
		Calvary (Germantown): Wo. Aux., Sp. for nurse's salary, St. Luke's Hospital, Shanghai	10 00
		Christ Church Chapel: Wo. Aux., Sp. for Foreign Life Insurance.....	2 00
		Grace: Frn.	39 79
		Grace (Mt. Airy): Wo. Aux., Sp. for Foreign Life Insurance.....	3 00
		Holy Apostles': George C. Thomas, Sp. for two schools in South Carolina, \$100; Wo. Aux., "W. Beaumont Whitney" scholarship, Havana, Cuba, \$5; "Pennsylvania Foreign Committee" scholarship, St. Margaret's School, Tokyo, \$5; "Richard Newton" scholarship, High School, Africa, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; Sp. for "Philadelphia"	
North Carolina			
Ap. \$16.45			
HALIFAX—St. Mark's: Gen.	1 25		
LITTLETON—St. Alban's: Gen.	4 42		
RALEIGH—St. Mary's School Chapel: Gen.	10 00		
RIDGEWAY—Church of the Good Shep-			

scholarship, St. Mary's Orphanage, Shanghai, \$1; Sp. for Foreign Life Insurance, \$5	126 00	BUTLER— <i>St. Peter's</i> : Gen.	6 00
<i>Holy Trinity Church</i> : Wo. Aux., Sp. for Rev. Y. Sugiria, Tokyo, \$10; Missionary Bible-class, Wo. Aux., Chinese Bible-reader, \$25; Chinese Sunday-school, "Gertrude Farr" scholarship, St. Hilda's School, Wuchang, Hankow, \$50	85 00	GEORGETOWN— <i>St. Luke's</i> : Gen.	2 58
<i>Prince of Peace Chapel</i> : Wo. Aux., Hooker Memorial School, Mexico, \$5; Sp. for "J. W. Wood" scholarship, Cuba, \$2; Sunday-school, Gen., \$32.62; Sp. for Bishop Brent, Philippine Islands, \$10.16; Sp. for Bishop Roots, Hankow, \$10	59 78	PITTSBURGH— <i>St. Mary's Memorial</i> : Gen.	26 50
<i>Church of the Saviour</i> (West): "In Memoriam," Wo. Aux., Sp. for Evangelist's salary, St. Luke's Hospital, Shanghai	75 00	<i>St. Margaret's Deaf-Mute Mission</i> : Gen.	2 00
<i>St. Martin's-in-the-Fields</i> : Mrs. Henry H. Houston, \$1,000; Mrs. George Woodward, \$500; Sp. for building of Boys' School, Baguio, Philippine Islands	1,500 00	Rhode Island	
<i>St. Matthias's</i> : Wo. Aux., "Kinsolving" scholarship, Brazil	2 00	Ap. \$416.44; Sp. \$650.00	
<i>St. Paul's</i> (Chestnut Hill): Dom.	35 00	EAST GREENWICH— <i>St. Luke's</i> : Gen.	67 55
<i>St. Paul's Memorial</i> : Wo. Aux., (Overbrook) Sp. for Foreign Life Insurance, \$3	3 00	NEWPORT— <i>Trinity Church</i> : Gen.	112 83
<i>St. Peter's</i> (Germantown): Wo. Aux., Sp. for Foreign Life Insurance, \$1; Sp. for Building Fund, St. Luke's Hospital, Shanghai, \$10	11 00	Rev. John B. Dimon, Dom.	100 00
<i>St. Simeon's Memorial</i> : Wo. Aux., Sp. for Foreign Life Insurance	2 00	PROVIDENCE— <i>St. Andrew's</i> : Dom., 53 cents; Frn., 53 cents	1 06
<i>St. Philip's</i> (West): Wo. Aux., Sp. for Foreign Life Insurance	1 00	<i>St. Stephen's</i> : Wo. Aux., Sp. for Anking Fund, Hankow	200 00
<i>St. Stephen's</i> : Indian	54 11	Sp. for "Clara M. Carter" scholarship for the support of a child in the Dormitory at Fairbanks, Alaska, \$100; "A Thank-Offering," "Francis Hasseltine Chafee" scholarship, \$50; "Pomfret" scholarship, \$70; both in St. John's University, Shanghai	220 00
<i>Zion</i> : Gen.	2 00	Emily A. Corliss, Sp. for the Anking Fund, Hankow	50 00
"M," Wo. Aux., Gen.	500 00	MISCELLANEOUS—Branch Wo. Aux., Sp. for the Anking Fund, Hankow	250 00
"I. H. N." Wo. Aux., for St. Andrew's Seminary, Mexico, \$10; Miss A. W. Pearsall, Sp. for Miss Wright, Sendai, Tokyo, for books, \$10; Mrs. J. N. Mitchell, Sp. for Rev. Y. Sugiria, Tokyo, \$5	25 00	Rt. Rev. W. N. McVickar, D.D., Sp. for the Anking Fund, Hankow	50 00
"A Student of C. T. and D. H." for Bishop Kinsolving's work, Brazil	5 00	Junior Aux., Alaska	15 00
Mrs. Blair, Dom.	100 00		
"F. F." Gen.	3,000 00	South Carolina	
Mrs. E. Spencer Miller, \$1; Miss M. Lewis, \$50; Miss Hare, \$1; Sp. for Church Extension Fund, Porto Rico	52 00	Ap. \$94.65; Sp. \$27.00	
David E. Williams, \$50; Miss Mary Coles, \$500; Sp. for Baguio Boys' School Fund, Philippine Islands	550 00	BOYKIN— <i>Grace</i> : Wo. Aux., for Chinese Bible-woman, Hankow, \$5; for Japanese Bible-woman, Kyoto, \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$2; Mary Pinckney Fund, for Bible-woman, Hirotsaki, Tokyo, \$1	13 00
"Some One," Gen., \$1; Sp. for Rev. Y. Sugiria, for True Light Church Building Fund, Tokyo, \$50	51 00	CHARLESTON— <i>Grace</i> : Wo. Aux., for Japanese Bible-woman, Kyoto	10 00
<i>RADNOR</i> —Mrs. and Miss Frishmuth, Sp. for Baguio School Fund, Philippine Islands	100 00	<i>St. Philip's</i> : Gen., \$31.25; Wo. Aux., Sp. for Rev. Mr. Tai's Church, Kawagoe, Tokyo, \$10	41 25
<i>WAYNE</i> — <i>St. Mary's Memorial</i> : Wo. Aux., Sp. for Foreign Life Insurance	4 00	CHERAW— <i>St. David's</i> : Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai	10 00
<i>WHITEMARSH</i> — <i>St. Thomas's</i> : "X. Y. Z." Gen.	25 00	EDISTO— <i>Holy Trinity Church</i> : Wo. Aux., "N. S. Wilson" Day-school, Hankow, \$1; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$5	6 00
<i>WYNNEWOOD</i> —Mrs. N. P. Shortridge, Sp. for Author of Day's Work in the Pacific Northwest, Olympia	20 00	<i>FOUR HILL</i> — <i>Holy Trinity Church</i> : Frn.	17 65
<i>MISCELLANEOUS</i> —Domestic Committee, Wo. Aux., for salary of Domestic Missionary Bishop	1,000 00	<i>JOHN'S ISLAND</i> — <i>St. John's</i> : Wo. Aux., Gen.	20 00
George C. Thomas, Gen.	1,000 00	<i>ROCK HILL</i> — <i>Church of Our Saviour</i> : Gen.	3 75
Pittsburgh			
		Ap. \$232.57; Sp. \$37.32	
BELLEVUE— <i>Epiphany</i> : Dom., \$21.24; Frn., \$21.24	42 48	CINCINNATI— <i>Christ Church</i> : "A Member," Sp. for Church Extension Fund, Porto Rico	1 00
		<i>St. Paul's Cathedral</i> : Sp. for Church Extension Fund, Porto Rico	31 32
		A. O. Elzner, Sp. for Church Extension Fund, Porto Rico	2 00
		Mrs. Annie B. Radcliffe, Sp. for Mission at Santurce, Porto Rico	2 00
		<i>COLUBLUS</i> — <i>St. Paul's</i> : (Apportionment 1907-08) Gen.	216 57
		<i>FERN BANK</i> — <i>Resurrection</i> : Gen.	16 00
		<i>PORTSMOUTH</i> —Capt. N. W. Evans, Sp. for Church Extension Fund, Porto Rico	1 00

Acknowledgments

Southern Virginia

Ap. \$97.51; Sp. \$83.00

ALLEGHANY Co.— <i>St. Andrew's</i> (Clifton Forge): Wo. Aux., Gen.....	5 50	Shanghai, \$1.25; Gen., \$5.....	6 25
BATH Co.— <i>Christ Church</i> (Warm Springs): Gen.....	25 00	Through Mrs. Arthur R. Gray, from her son, Sp. for education of Igorot children, Philippine Islands.....	250 00
(Warm Sulphur Springs) — Bible Class, Sp. for Equipment, Sagada Hospital, Philippine Islands.....	18 00	TRACY CITY— <i>Christ Church</i> : Wo. Aux., Gen.	3 00
BEDFORD Co. (Bellevue)—W. R. Abbott, Sp. for Church Extension Fund, Porto Rico.....	1 50		
CAMPBELL Co.— <i>St. Paul's</i> (Lynchburg): Gen.....	5 00		
CHARLOTTE Co.— <i>Grace</i> (Drake's Branch): Gen.....	4 22		
DINWIDDIE Co. (Petersburg)—"C. M. R." for Bishop Rowe's work in Alaska	3 00		
NANSEMOND Co.— <i>The Glebe Church</i> (Driver Station): Gen.....	4 00		
NORFOLK Co.— <i>Christ Church Chapel S. S.</i> (Ghent) (Norfolk): Sp. for school, Anvik.....	25 00		
(Portsmouth)— <i>St. John's</i> : For Rev. Myron Marshall's work in the Philippines, \$17.98; Wo. Aux., Sp. for Dr. Augustine W. Tucker, Shanghai, \$5	22 98		
Elizabeth River Parish, <i>St. Paul's</i> : Gen.....	17 75		
(Portsmouth)—Norman Cassell, Sp. for Church Extension Fund, Porto Rico	1 00		
PITTSYLVANIA Co.— <i>Epiphany</i> (Danville): Sp. for Anking Fund, Hankow	32 50		
PRINCESS ANNE Co.— <i>East Lynnhaven Parish, Galilee Church</i> (Virginia Beach): Gen.....	5 40		
PRINCE GEORGE Co.— <i>Martin's-Brandon and Southwark Parishes, Ritchie Memorial</i> : Gen.	3 94		
<i>Brandon Church</i> : Gen.	3 72		
Grace: Gen.	2 00		

Springfield

Ap. \$6.00; Sp. \$0.50

MISCELLANEOUS—Babies' Branch, Gen., \$6; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, 50 cts.....	6 50		
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Tennessee

Ap. \$211.16; Sp. \$252.00

CHATTANOOGA — <i>Thankful Memorial</i> (St. Elmo): Wo. Aux., Gen.....	2 50		
<i>St. Paul's</i> : "Member" for the work of Bishop Rowe and Archdeacon Stuck in Alaska, \$50; Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$15	67 50		
FRANKLIN— <i>St. Paul's</i> : Wo. Aux., Gen.	6 00		
JACKSON— <i>St. Luke's</i> : Wo. Aux., Gen.	5 00		
MEMPHIS— <i>Calvary</i> : Wo. Aux., Gen.	20 00		
<i>Church of the Good Shepherd</i> : Wo. Aux., Gen.	10 00		
<i>Grace</i> : Wo. Aux., Gen.	10 75		
<i>St. Luke's</i> : \$30.03, Wo. Aux., \$5.63, Gen.	35 66		
<i>St. Mary's Cathedral</i> : Wo. Aux., Gen.	25 00		
F. J. Baum, Sp. for Church Extension Fund, Porto Rico.....	2 00		
NASHVILLE— <i>Advent</i> : Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$1; Gen., \$6.....	7 00		
<i>Christ Church</i> : Wo. Aux., Gen.	12 50		
SEWANEE—Wo. Aux., "Bishop Quintard" scholarship, St. Mary's Hall,			

Shanghai, \$1.25; Gen., \$5.....	18 00		
Through Mrs. Arthur R. Gray, from her son, Sp. for education of Igorot children, Philippine Islands.....	1 50		
TRACY CITY— <i>Christ Church</i> : Wo. Aux., Gen.	5 00		
	5 00		
	3 25		
	8 50		

Texas

Ap. \$20.70; Sp. \$10.00

AUSTIN—Thomas J. Williams, for Rev. Charles H. Evans's work, Tamamura, Tokyo.....	18 00		
BELLVILLE— <i>St. Mary's</i> : Indian.....	1 50		
BRENHAM— <i>St. Peter's</i> : Dom. and Frn.	5 00		
HOUSTON— <i>Christ Church</i> : Wo. Aux., Sp. for dormitory at Tanana Valley Mission, Alaska.....	4 22		
PALESTINE— <i>St. Philip's</i> : Gen.	3 00		
WASCOM— <i>St. Mary's</i> : Gen.	4 00		

Vermont

Sp. \$75.00

MISCELLANEOUS — Branch Wo. Aux., Sp. at Rev. J. W. Chapman's discretion, Alaska.....	25 00		
		75 00	

Virginia

Ap. \$74.24; Sp. \$239.85

ALBEMARLE Co.— <i>Christ Church</i> (Charlottesville): Sp. for Anking Fund, Hankow, \$5; Wo. Aux., Sp. for Rev. R. A. Walké, St. Paul's School, Tokyo, at his discretion, \$5.....	1 00		
CULPEPER Co.— <i>Slaughter Parish, Emmanuel Church</i> (Rapidan): Gen.	32 50		
<i>St. Stephen's</i> (Culpeper): Sp. for Anking Fund, Hankow.....	5 40		
FAIRFAX Co.— <i>Christ Church</i> (Alexandria): Mrs. Eleanor Washington Howard, Wo. Aux., Sp. for Rev. St. George Tucker, Tokyo, \$5; Sp. for Dr. Tucker, Shanghai, \$5.....	3 94		
2 00	10 00		

FREDERICK Co.— <i>Christ Church</i> (Winchester): Sp. for Anking Fund, Hankow	6 50		
"Chapter 19," St. Paul's Brotherhood, St. Paul's College, Tokyo, \$5; Gen., \$5.....	1 00		
Rev. James Grammer, D.D., Brazil, \$10; Japan, \$10.....	3 72		
2 00	10 00		

GOULCESTER Co.— <i>Abingdon Church</i> (Gloucester): (Apportionment, 1907-08) Gen.	20 00		
	2 00		

HENRICO Co.— <i>St. Mark's</i> (Richmond): Wo. Aux., Sp. for Archdeacon Stuck's launch, Alaska.....	2 50		
John S. Williams, Sp. for Church Extension Fund, Porto Rico.....	5 00		
"A Friend," Sp. for Tsingpoo Building Fund, Shanghai.....	10 00		
KING AND QUEEN Co.— <i>Emmanuel Chapel</i> (Montague) Gen.	20 00		
LOUNDOUN Co.— <i>St. James's</i> (Leesburg): Sp. for Anking Fund, Hankow	67 50		
ORANGE Co.— <i>St. Thomas's</i> : (Orange): Sp. for Anking Fund, Hankow.....	6 00		
PRINCE WILLIAM Co. (Haymarket): "A Friend," Frn.....	5 00		
SPOTSYLVANIA Co.— <i>Christ Church</i> (Spotsylvania C. H.): Frn.	10 00		
<i>St. George's Chapel</i> : Frn.	25 00		

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Missionary Districts

Alaska

Ap. \$5.50

DOUGLAS—St. Luke's: Gen.....	50
JUNEAU—Holy Trinity Church: Gen.....	50
SKAGWAY—St. Saviour's: Gen.....	4 50

Honolulu		Sp. for Bishop Brent, Philippine Islands	9 00
	Ap. \$12.95		
HONOLULU— <i>St. Clement's S. S.</i> *: Gen.	12 95		
Idaho			
	Ap. \$3.00		
BOISE— <i>Cathedral Hall Mission S. S.</i> : Gen.	3 00		
Oklahoma			
	Ap. \$4.55; Sp. \$2.00		
EL RENO— <i>Christ Memorial Church</i> : Junior Aux., St. Mary's Hall, Shang-hai	4 55		
ROFF—J. G. James, Sp. for Rev. Yoshimichi Suguiras work, Tokyo	2 00		
Sacramento			
	Ap. \$78.34		
GRASS VALLEY — <i>Emmanuel Church</i> : (Apportionment, 1907-08) Gen....	13 00		
NAPA— <i>St. Mary's</i> : (Apportionment, 1907-08) Gen.....	31 24		
SACRAMENTO— <i>Trinity Church</i> : (Apportionment, 1907-08) Gen.....	18 10		
SCOTIA — (Apportionment, 1907-08), Gen.....	1 00		
RED BLUFF— <i>St. Peter's</i> : (Apportionment, 1907-08) Gen.....	15 00		
Salina			
	Ap. \$52.61		
BENNINGTON— <i>Transfiguration</i> : Dom. and Frn.....	2 61		
SALINA—Frances A. Dooley, Alaska, \$25; China, \$25.....	50 00		
South Dakota			
	Ap. \$28.21		
CHEYENNE MISSION— <i>Ascension</i> : Indian	1 10		
Calvary: Indian	33		
Emmanuel Church: Indian, \$1.38; Dom., \$8.....	9 38		
St. Andrew's: Indian	1 26		
St. Barnabas's: Indian	1 07		
St. John's: Indian	9 73		
St. Mark's: Indian	30		
St. Paul's: Indian	1 94		
St. Stephen's: Indian	30		
St. Thomas's: Indian	1 00		
BLUNT—Gen.	1 80		
Spokane			
	Ap. \$17.00		
SPOKANE — <i>All Saints' Cathedral</i> : Alaska	17 00		
Utah			
	Ap. \$9.00		
OGDEN— <i>Church of the Good Shepherd</i> :			

Foreign Missionary Districts

	Ap. \$15.00	
	Canal Zone	
MT. HOPE— <i>St. John's</i> : Gen.....	5 00	

Tokyo	
Roslyn and Cyril Andrews's Lenten offering	10 00

Miscellaneous

Ap. \$12,442.79; Sp. \$2,185.87	
Interest, Dom., \$1,160.27; Frn., \$936.95; Gen., \$1,186.78; Sp., \$1,050.87	4,334 87
United Offering, Wo. Aux., on account of appropriations to September 1st, 1909, Dom., \$3,000; Frn., \$3,000 ..	6,000 00
Fund left by Mrs. Robert G. Shaw, Sp. for extension of Columbia Club, Philippine Islands	1,000 00
American Church Missionary Society, legacy estate of Sarah A. Kellam, Mexico	1,000 00
Anonymous, Dom.	2,000 00
Opening service, B. S. A. Convention, All Saints' Cathedral, Milwaukee, Gen.	133 79
Mrs. James M. Crofts, Sp. for extension of Columbia Club, Philippine Islands	100 00
Daughters of the late Cortlandt W. Starr, "Cortlandt W. Starr" scholarship, St. John's University, Shang-hai	25 00
"A Friend." Sp. for Howard Richards, Jr., Hankow	25 00
"A Friend." Sp. for Howard Richards, Jr., Hankow	10 00

Legacies

CONN., HARTFORD—Estate of Mrs. Lucretia Terry, to the Society.....	5,868 30
L. I., BROOKLYN—Estate of Henry P. Martin, for investment, income of \$5,000, for Colored Missions, income of \$25,000, for Dom. and Frn. Missionary Bishops	30,000 00
MICH., DETROIT—Eber L. Kelsey, to the Society	500 00
PENN., PHILADELPHIA — Estate of David Roberts, Dom	41 25
WASH. (D. C.)—WASHINGTON—Estate of Mrs. Mary M. Carter, to the Society	1 40

Receipts for the month..... \$80,453 44
Amount previously acknowledged..... 29,100 02

Total since September, 1st, 1908. \$109,553 46